

# BRAIN-BUILDING FOR SUCCESS

*How to develop the wonderful powers  
of mind and memory for business,  
professional and social life. A self-  
instruction Course.*

By

W. J. ENNEVER

*The Founder of*

**PELMANISM**

*Associate Editor* T. SHARPER KNOWLSON

THE ENNEVER FOUNDATION LTD.  
LONDON, S.W.1

ROYAL INSURANCE BUILDING  
49 ST. JAMES'S STREET, PICCADILLY.

*Copyright in all Countries.*

*Printed in England*

## ANNOUNCEMENT

This is not a book on psychology, but an entirely new course of mental training. It is quite unlike anything ever published before.

It should be read *slowly and thoughtfully*; applying the facts and ideas to your own life.

A book on psychology is about everybody's mind. This course is about *your* mind and shows you how to develop your mental abilities for success.

"BRAIN-BUILDING FOR SUCCESS" is a book which deserves a place in every home. Its pages can be read at any time with pleasure and profit, and by all members of the family.

*This book is dedicated to  
the memory of my friend  
and partner of early days—  
the late C L PELMAN*

*"Do not let us forget that average men and women have in their nature all sorts of potentialities of which we hardly dream to-day"*

DR JULIAN HUXLEY

## FOREWORD

WHEN we, as joint authors of **BRAIN-BUILDING FOR SUCCESS**, assert that never before has such a book been offered to the public, the claim may be regarded as exaggerated and egotistic, yet it is nothing more than the plain truth. As a book, it contains in a new and attractive form the garnered and classified experience of forty years. How many writers wait so long before putting pen to paper? That is not an uninteresting question, but it is not so interesting as the question "Why did Ennever and Knowlson wait at all—if they had the required information?" The answer is that they were compelled to wait until they had acquired the right kind of knowledge and experience to produce a 'correspondence' course of instruction which did not need a teacher.

Only those who have essayed the task can comprehend the difficulty. It is, for instance, of primary importance to have the right order of subjects: the selection must be truly psychological. Next, the treatment must be such that the student is not left in a state of perplexity. Finally, new exercises must be devised to meet the needs of a self educative plan.

We claim that **BRAIN-BUILDING FOR SUCCESS** embodies these improvements, and that our success is due to the experience of the many years during which we dealt with tens of thousands of people of all ages, mentalities and callings. Self tuition

---

methods were disclosed to us, one by one, as we watched the effects of inspirational paragraphs, of particular exercises, and of adverse but constructive criticism. It has been said that no man can learn shipbuilding by studying wrecks on the rocks; he must enter a shipyard and see a ship built up stage by stage.

That is the way in which we learned how the mind can be self trained, *i.e.* by watching the process of brain building in the thousands of instances which have come within our sphere of observation. And in **BRAIN BUILDING FOR SUCCESS** we have mapped out a system for the reader's self guidance—a system which no other writers known to us have had the necessary tutorial experience to devise and make practical, for it must not be forgotten that our methods have been proved by actual tests.

Every purchaser of this book has made an investment *in himself*—an investment which can be made to pay high dividends if he will but follow the regime in all its recommendations.

W J ENNEVER

T SHARPER KNOWLSON

# CONTENTS

FOREWORD . . . . .	PAGE VII
HOW TO USE THIS COURSE AND GET THE BEST OUT OF IT FOR YOURSELF . . . . .	XV

## FIRST SECTION

### YOUR PLACE IN THE WORLD

#### *Suggestions on How to Study your Past, your Present, and your Future*

1 YOUR PLACE IN THE WORLD	1
2 FACTORS WHICH DECIDE DESTINY	2
3 SUCCESS IN THIS MODERN AGE	4
4 THE SEVEN DEMANDS	5
5 THE EMOTIONAL DRIVE	8
6 A PURPOSE IN LIFE	9
7 MARKS OF THE SUPERIOR MAN	11
8 SOME THOUGHTS ARE FORCES	25
9 THE ZIG ZAG ROAD TO DESTINY	29
10 RÉGIME FOR TRAINING	34
11 EXERCISES I TO IV	37
12 QUESTIONS AND ANSWERS	42
13 PHYSICAL CULTURE EXERCISES	45
14 SELF TRAINING	48



## SECOND SECTION

### WHY NOT A BETTER MEMORY?

#### *Some New Approaches To An Old Problem.*

	PAGE
1. MEMORY SYSTEMS . . . . .	53
2. WHY DO WE FORGET? . . . . .	53
3. MEMORY AND INTELLIGENCE . . . . .	55
4. LOSS OF MEMORY OR PERSONALITY? . . . . .	56
5. NINE REASONS WHY WE FORGET . . . . .	58
6. RÉGIME FOR MEMORY-TRAINING . . . . .	78
7. EXERCISES V TO IX . . . . .	83
8. QUESTIONS AND ANSWERS . . . . .	87
9. SELF-TRAINING . . . . .	91
10. ANSWERS TO QUESTIONS IN SECTION ONE . . . . .	94

## THIRD SECTION

### EDUCATE YOUR DESIRES—AS WELL AS YOUR INTELLECT

*Showing how the feelings are a help or a hindrance to success; and giving shrewd counsel on the conduct of the emotional nature—fear, inferiority, courage, and self-confidence.*

1. EMOTIONS MAKE OR MAR . . . . .	96
2. FEAR . . . . .	99
3. DESPAIR . . . . .	99
4. AVARICE . . . . .	100
5. THE HIGHER FEELINGS . . . . .	102
6. ANGER . . . . .	102
7. LOVE AND HATE . . . . .	103
8. SUPER-CONFIDENCE AND VANITY . . . . .	105

# CONTENTS

xi

	PAGE
9 CONFIDENCE AND STEADY NERVES . . . . .	106
10 THE INFERIORITY COMPLEX—SO CALLED . . . . .	106
11. HOW TO DEAL WITH FEARS . . . . .	112
12 RÉGIME FOR THE EMOTIONS . . . . .	116
13 THE LOVE ELEMENT . . . . .	123
14 SOME FINAL REFLECTIONS . . . . .	124
15 EXERCISES X TO XV . . . . .	127
16 THE KNIGHT'S TOUR . . . . .	131
17 QUESTIONS AND ANSWERS . . . . .	134
18 SELF-TRAINING . . . . .	138
19 ANSWERS TO QUESTIONS IN SECTION TWO . . . . .	141

## FOURTH SECTION

### THE WILL TO DO WELL

*Being a vigorous treatment of those weaknesses of will which so often bring about failure A fine lesson in optimism and energy.*

1 A GENERAL SURVEY . . . . .	144
2 CASES OF WEAK WILL ANALYSED . . . . .	147
3 REGIME FOR DEVELOPING A STRONG WILL . . . . .	153
(a) Know what you want	
(b) Keep physically fit	
(c) Cultivate the affirmative intellect	
(d) Make resolves during your best moments	
(e) Deny yourself in something daily.	
4 CONCLUDING REFLECTIONS . . . . .	170
5 EXERCISES XVI TO XXII . . . . .	175
6 QUESTIONS AND ANSWERS . . . . .	180
7 SELF-TRAINING . . . . .	185
8 ANSWERS TO QUESTIONS IN SECTION THREE	188

## FIFTH SECTION

## CONCENTRATION: THE MARK OF MENTAL MASTERY

*Showing how to obtain all the benefits of focused attention.*

	PAGE
1. IS CONCENTRATION DIFFICULT? . . . . .	190
2. WHAT IS CONCENTRATION? . . . . .	191
3. THE VALUE OF CONCENTRATION . . . . .	193
4. ADDITIONAL VALUES . . . . .	195
5. RÉGIME . . . . .	209
6. EXERCISES XXIII TO XXVII . . . . .	218
7. THE MENTAL SEVEN . . . . .	224
8. QUESTIONS AND ANSWERS . . . . .	227
9. SELF-TRAINING . . . . .	231
10. ANSWERS TO QUESTIONS IN SECTION FOUR . . . . .	233
11. REFERENCES . . . . .	235

## SIXTH SECTION

## MENTAL AND PHYSICAL RHYTHM

*With some Remarks on Moods.*

1. RHYTHM IN GENERAL . . . . .	236
2. WHAT IS RHYTHM? . . . . .	237
3. RHYTHM IN INANIMATE NATURE . . . . .	239
4. THE EBB AND FLOW OF BODILY FORCES. . . . .	240
5. HOW RHYTHM AFFECTS US . . . . .	240
6. ACTION AND REACTION . . . . .	241
7. EMOTIONAL RHYTHMS . . . . .	243
8. ALTERNATIONS IN BODY AND MIND. . . . .	244
9. EXALTATION AND DEPRESSION. . . . .	246

# CONTENTS

xiii

	PAGE
10. MENTAL RHYTHMS OF NOTED MEN . . . . .	249
11. MOODS: WHAT ARE THEY? . . . . .	252
12. SOME PRACTICAL REFLECTIONS . . . . .	254
13. RÉGIME . . . . .	256
14. EXERCISES XXVIII TO XXXII . . . . .	270
15. QUESTIONS AND ANSWERS . . . . .	274
16. SELF-TRAINING . . . . .	279
17. ANSWERS TO QUESTIONS IN SECTION FIVE . . . . .	282

## SEVENTH SECTION

### A COMMON-SENSE TALK ABOUT PERSONALITY AND SELF-EXPRESSION

1. PERSONALITY A SECRET LURE . . . . .	285
2. PERSONALITY IS "DIFFERENCE" . . . . .	287
3. THE "DIFFERENCE" INVESTIGATED . . . . .	292
(a) Appearance	
(b) Voice and Speech	
(c) Mental Qualities	
(d) Social Ability	
4. WHY SOME PEOPLE ARE UNPOPULAR . . . . .	303
5. RÉGIME . . . . .	310
6. EXERCISES XXXIII TO XXXVI . . . . .	320
7. QUESTIONS AND ANSWERS . . . . .	325
8. SELF-TRAINING . . . . .	329
9. ANSWERS TO QUESTIONS IN SECTION SIX . . . . .	332
10. THE END OF THE COURSE . . . . .	334

APPENDIX . . . . .	337
--------------------	-----

*Nothing but the passion for Excellence  
can suffice for him who would reach the  
heights*

R B HALDANE

## HOW TO USE THIS COURSE AND GET THE BEST OUT OF IT FOR YOURSELF

FIRST, keep up your *interest*. You have been, interested enough to buy the course, haven't you? Maintain that interest by, working *regularly*. To work for three days, or evenings, then to do nothing for three days is to spoil the continuity of the discipline, and to lose the cumulative effects of repeated attentions. Do something every day, however little.

Second, *understand the course thoroughly* by studying it closely, and by thinking about it until all its ideas and recommendations are as clear as daylight.

Third, *apply the principles and practise the exercises*; that is, make the lessons *actual*. Remember, this is not only a reading course; it is a course for conduct and action. How do you develop physical power? By practising the right kind of exercises, at the right time and in the right way. And mental power is generated by the practice of simple mental exercises on approved lines.

Fourth, this programme calls for a measure of *will-power* and *concentration*; but if you are keenly interested there will be no difficulty in maintaining your resolves, or in focusing your attention. Your

purpose is to *live* the course, not merely to have it, to read it, or to talk about it.

This, then, is what you have to do. It cannot be more than you expected. Neither is it a régime beyond your capacity. Always remember the two personal facts involved:

- (a) What the course demands of you;
- (b) What it can do for you to increase your ability and promote your interests.

Isn't it plain, therefore, that you have before you a plan leading eventually to the kind of success in keeping with your abilities?



# BRAIN-BUILDING FOR SUCCESS

## FIRST SECTION

### YOUR PLACE IN THE WORLD

*"Whoever wishes to better external conditions must begin by improving the inner man."*

—KEYSERLING, in *Creative Understanding*.

*"In practical affairs it is not deep thought that wins but the eagle eye"*

—BUXTON, *Notes of Thought*.

At the outset of this course of mental training your state of mind is, no doubt, one of dissatisfaction with yourself—possibly with circumstances also.

You may even be depressed and deeply discontented. *Life has not yet offered you what you deserve.*

Or you may be satisfied up to a point, but anxious to go ahead more quickly. Is that it?

In any case your purchase of this book is a suggestion that, in your opinion, you have not yet found your place in the world. . . . And you are willing to study and to practise a system of mental drill which will promote your personal interests in that respect.

If this is where you stand, we want to assure you



that with reasonably good health, plus courage and concentration, many possibilities of advancement are before you

Why not strive to realize them?

## Factors Which Decide Destiny

Every successful man is a self-made man; yet he is also a composite: that is, in addition to his own efforts, he is composed of contributions from various sources

Whatever he owes to himself, he owes something to other people and other influences. These may be called factors of human destiny.

For instance:

- (1) Our own place in the world is made for us—in *part*
- (2) Other people have a say in deciding our place in the world—but *only up to a point*
- (3) Material circumstances control our place in the world—but *not altogether*.
- (4) Luck decides our place in the world—*sometimes*
- (5) You make your own place in the world—*almost entirely*.

Contradictory? No. Go over them again. Judge critically, but fairly.

You will find that they supplement each other.

## What Birth Bestows

Let us take them one by one. Birth decides a whole lot for you.

A weak or a strong body  
 A mind with talents or moderate ability  
 A name and a place nationality  
 A period of adversity or prosperity  
 A city or a country environment  
 Wealth or poverty of local opportunity

Isn't it a fact that these were thrust upon you,  
 without permission so to speak? You know it,  
 is

And that is what is called Fate or Fortune

Just as surely do other people play a part in  
 influencing your destiny

They help you or they hold you back Your  
 family, for instance, can push you forward, or—  
 they can do little or nothing

Powerful friends—sometimes persistent enemies  
 —step in and make your progress easy or difficult

Similarly, to have been born of parents in good  
 circumstances provided you with at least the  
*opportunity* of a superior education or slender  
 home finances reduced your chances in the same  
 proportion

Yet is it not true that men from poorer homes  
 have been known to press forward and reach summits  
 which more fortunate youths did not attain?

## Luck—Good and Bad

Take Luck

Men both deny it and affirm it

Success is a personal merit • No—

• Success is mainly luck •

There's the contradiction

Tyche, the goddess of Fortune, has often been

dethroned. To-day she is once more enthroned. Luck is seen to be the favour of laws or factors outside our control. Like the weather, for instance.

Yet experience shows that good luck may be bad, and bad luck may be good.

The man who suddenly leaps from £1 a week to £100 a week, by way of a huge lottery prize, is apt to lose his bearings.

He crashes!

Further, bad luck, so called, sometimes acts as a stimulus and an inspiration. The sufferer highly resolves to conquer his fate.

And conquer he does

Thus, at the last, the truth emerges. Man, for the most part, is the architect of his own destiny. He makes his own success. He is responsible for his failures.

His future depends mainly on his personal efforts. Other factors contribute something, but the final result rests with the individual.

That fact is the basis of this course of training.

## Success in this Modern Age

*Some of Its Demands.*

Every age is "modern."

At any rate to those living in it.

London was modern to Elizabethans.

More modern to the Victorians.

To us those periods are ancient days. Yet they accomplished marvels of success in commerce, literature, and the fine arts.

If you would succeed with the success which is found in self-realization—and none other is worth

while—there are certain requirements demanded of you

Among them, the following stand out as super-important —

- 1 Physical Health
- 2 Emotional Drive
- 3 A Trained Mind
- 4 Up to date Information and a Forward Outlook
- 5 Character, and Social Gifts
- 6 A Strong Will
- 7 Cultural Sympathies

These qualities indeed were demanded in previous centuries but not in the same way, nor to the same degree. In those days money in the mass atoned for the absence of other possessions.

That is no longer true.

A magnate who asks his luncheon guests whether or not they will 'ave any ock' or who confuses Trotsky with a new method of training horses gains little compensation from the size of his investments. Contrariwise the scholar whose neglect of his person is matched by an almost wilful incompetence in practical affairs can hardly expect to redeem himself by translating the speeches of Demosthenes without the aid of a lexicon.

## **Complete Self-realization**

To day a truly successful man is a man who aims at self realization in the fullest sense—physical, mental, moral, economic and spiritual—or in such elements of these as best express his personality.

It is not success as an end in itself that fascinates him. Rather is it the process.

Henry Ford has paid over £1,000 000 in income tax in one year but, occasionally, has thought it would be 'fun' to start all over again.

Baron de Coubertin, at the Olympic Games in 1936, declared to that assembly of athletic youth

"It is not important to win, but to take part. In life it is more important to play our part bravely than to conquer."

Not *quite* correct.

It *is* important to win, but it is not so important as to take part.

## Potent Words

*EQUALITY* and *INEQUALITY* are the two potent words of the day.

They disturb the nations, arouse the continents, and sting the whole world into angry argument and conflict.

They stir up trouble in Palestine, engineer a civil war in Spain, and are at the bottom of acid disputes in the House of Commons, and in the Councils of Great Britain.

In every business and professional firm these two words equality and inequality, in their interactions, decide the bases of policies both personal and impersonal.

Close by is yet another word.

It is the word *QUALITY*.

That is to be *your* word quality in physique, in

mind, in character, in social facility, in commerce, or in a profession and, lastly, in public service. A man or a woman of quality, all through, can be a success, even with extremely modest investments.

But the result calls for *effort*.

Think of the faults to be remedied.

Mind-wandering, weakness of will, lack of self-confidence, paucity of ideas, excessive shyness and reserve, procrastination, poor memory, no personality, inadequate self-expression, and many more.

We do not say that you suffer from all these; but we do say that we have known people who have suffered from them and yet emerged successfully by means of discipline.

There is some hope for everybody who will *try*.

## Physical Health

Let us now look at the seven demands made by the modern age as the price of personal progress.

*Physical health* comes first.

"Obvious!" you exclaim. "Why let it detain us?"

Well, do *you* give health the first place? In theory, yes. In practice, very often not. A fine consistency between what you believe and what you do has high values.

Health-power gives you a desirable sense of well-being. It provides control of injurious germs inside and outside the body. You get all the mental advantages of good red blood and of glandular efficiency. You can develop *ideas*, when the minds of less equipped competitors are a blank. Trials

and tribulations are not likely to reduce you to despair. Vote for **HEALTH—now!** And get into *action*.

We 'admit that some men of delicate physique have performed miracles of achievement and endurance. Nelson and his sea-sickness, for instance

Take Alexander Pope, poet and critic

When he got up in the morning he had to be sewn up in stiff canvas stays, without which he could not stand erect. He was a dwarf, hunch-back and invalid, his thin body was wrapped in fur and flannel, and his meagre legs required three pairs of stockings to give them a respectable look.

Yet how much he accomplished! And how widespread his influence in literature!

But nobody will wish to imitate him, even in his conquests; it is better to develop and retain robust health than to triumph over sickness and inability.

### **What is the "Emotional Drive"?**

Below are three sentences Ponder them

(1) "I have a strong feeling."

(2) "I've got a thought."

(3) "I'm determined to go."

Try to answer this question: "Which is the most important state of mind, the first, the second, or the third?—the *feeling*, or the *thought*, or the *will*?"

Our answer, and possibly yours, is that, speaking generally, Feeling is the most important. Why? Because it is nearest to Nature. It is more vital than Thought, and more spontaneous than Will

As Professor Carrel puts it, "joy and sorrow are as important as planets and suns."

Your schoolmasters never told you anything like that. They carried out their orders and trained your *intellect*. Feelings and emotions seldom received any attention. . . . What are the results? One is that you have never realized the value of a properly educated emotional nature.

Later on, we shall have more to say about this matter. The one thing we wish to stress just now is the need of what has been called "the emotional drive."

It means, in these pages,

- (a) an interest in some form of activity,
- (b) which develops a lasting enthusiasm, and
- (c) increases both ability and happiness.

Take an unusual incident as an illustration

A London & N.E.R. engine driver is retiring because he has reached the 65 years' age limit. . . . He is dejected . . . Has driven the engine 700,000 miles. . . . Nearly shed tears when he saw another man in charge of her. . . . "A great engine," he sighed. "A great heart. . . . Funny how you get to love 'em."

That's the emotional drive! So abiding an interest that it becomes affection. The man who has learned to love his calling is already on the way to success.

## **What are You Aiming At?**

You can get at the root of the matter, for yourself, by asking and answering this question:



"What do I desire most to be, or to do?"

Don't think of passing fancies.

Nor of enthusiasms born on Monday and dead on Saturday.

Nor even of duties which you perform merely for money.

Think of something which appeals to mind and soul.

[You think.]

Did you find anything?

If so, our congratulations!

If not, persevere, for you may succeed. Should you fail, then yours is a life in which interest will come from attention—like the man who said, "Somehow I have learned to like my calling. . . . At first, I detested it."

What happens, speaking mentally, to the man who takes a pride and has a pleasure in his daily occupation?

Answer: His interest begins to expand his abilities. His will-power is enlarged; his memory increases its range and accuracy; and his self-confidence becomes stronger. Interest is a feeling; hence, to succeed in any enterprise you must get your *heart* right, first of all. This is what the old sage meant when he said, "Keep thy heart with all diligence, for out of it are the issues of life."

Mark<sup>1</sup> There is no real contradiction between Feeling and Intellect. You can think with your heart as well as your head. But heart thinking comes first. It was another sage who said, "As a man thinketh in his heart, so is he." What you *think*, that you *become*.

The position, as now disclosed, is like this:

You know what you want to be or to do.

You are enthusiastic about it.

Therefore, your life, having an aim, begins to open out.

Your abilities increase in power.

Here begins true satisfaction. You have obtained that which you sought for, perhaps unconsciously. It can be called "the feeling of going ahead": a sense of progress; not standing still. Essentially that is the basis of happiness.

## Marks of the Superior Man

When the average man compares himself with other men, who, he feels, are his superiors, what abilities do they possess which he seems to lack?

We will answer the question for you, basing our remarks on the results of hundreds of investigations.

The superior man

- (1) has a more "rapid" brain
- (2) stronger will and concentration
- (3) possesses a ready and accurate memory
- (4) is convincing in speech
- (5) has never-failing self-confidence
- (6) wider knowledge, and
- (7) a compelling personality.

In short, he has a trained mind, and has not neglected the other factors listed among the demands of this modern age.

Look through these seven divisions.

Studiously; critically; hopefully.

Which one appeals to *you* as the most needed? . . . And the next? . . . And after that? . . .

Half a dozen readers would return an equal number of different answers. Except in three respects. Each would be likely to say:

"I need more will-power, better concentration and memory, also stronger self-confidence."

These are the fundamental needs to-day; and without spurning any others—like imagination, ideas, self-expression and personality—we shall, later on, try to focus your attention on developing those powers which experience has proved to be more basic than the rest.

But here and now we shall do no more than stress their importance.

## **Will-power**

Take Will-power. It is one of the demands previously mentioned. Until you can form resolves, and carry them out, you get nowhere. Dr. James Ward, late Professor of Mental Philosophy at Cambridge, put it on record that moderate ability backed by a strong will, plus concentration, placed a man higher in the scale than a man of greater ability who lacked perseverance. It was not a profound discovery, but it is important, nevertheless, and we can endorse it heartily on the basis of forty years' observation.

The least bit of discouragement seems to destroy the energy and balance of many of the younger generation. A real setback nearly drives some of them to despair. Yet we have known thousands

who have conquered—even gaily. They knew how to *work* and *wait*

## Concentration

Then there is Concentration. It is not a separate power as some people imagine. It is really Feeling and Will in a combined form of action favourable to focused attention.

Concentration gives the strictly intellectual powers their opportunity. How can you see all there is to be seen in a fact, or an idea, unless you can view it from every aspect with close attention?

The human mind is a unity, and the idea of this course is to make it work as a unity—Feeling, Intellect and Will in one controlled purpose. "What tells in life is the whole mind working together," said William James.

That is what *you* want, isn't it?

## Memory

Memory is the most dramatic of our mental abilities. At its best its achievements are marvels; at its worst, as in cases of the loss of memory, the abject limit of mental humiliation is reached when a poor fellow has to say, "I've forgotten my name, I don't know who I am, or where I belong."

But the simple fact to be stressed here is that you cannot recall anything unless it was first impressed on your mind. Concentration secures that impression.

And how can you expect to recall an item seen in the newspaper unless you had focused your

attention on it? Facts, notions, business figures, faces, names—all these demand a suitable first impression if you are to remember them. How can you remember them if you look at them with a wandering mind—a mind flitting from one thing to another like a butterfly?

### Self-confidence

When we mention Self-confidence we mean the feeling of equality to the tasks before you. You may admit that you do not *see* a way through, but you say, "I'm going to *make* a way." You are sure of yourself.

Lack of that feeling leads to timidity and unhappiness. Its presence makes living a quite different thing.

### Mental Symmetry

There are other factors involved in the making of a trained mind, and these will be noticed in the other Sections of this course.

What we wish to make clear is that all the mind's powers should move forward together; that is, you should not give so much attention to hard and dry subjects, or enterprises, that you lose values in other directions.

Darwin made that mistake. He was delightfully candid about it. He said that his attention had been so much given to discovering laws, by a study of facts, that his feeling for poetry and art went from him altogether.

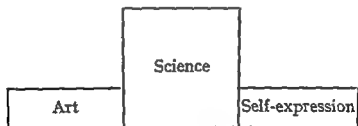
In a letter to a friend he declared that if he had his time over again he would balance his severe work

by reading some poetry and listening to some music at least once a week. He said that a loss of taste, in these respects was a loss of happiness.

It was primarily a loss of mental symmetry. You see that fact, don't you? Suppose that a boy's powers for science, art, and self-expression are on pretty much the same level—as below.

Art	Science	Self-expression
-----	---------	-----------------

In Darwin's case it was to be expected that his scientific abilities would soon be in advance of the others; but the ideal was to have these others in a better degree of cultivation. Yet their actual condition appears to have been like this:



Obviously, much out of proportion.

### Lop-sided Intellectuals

Yet nearly all geniuses are like that. They have one supreme gift—music, philosophy, science, art—which is so often exercised that the other powers do not get a chance. Hence the phrase, "eccentricities of genius" is full of meaning. Supreme in one direction; quite ordinary in others.

concentration whereby each ability receives its due share. Inequalities of attention and action are abolished. The mind here is like an arrow-head ready for direct flight to the target.

In the other figure there is no organized effort, no perspective. E, which should be the centre of advancing power, is behind A and B. The whole mental life is spreadeagled; consequently, it loses in every way.

We shall give special attention to defects coming under this head.

### **Knowledge is Power**

The fourth demand of the modern age is for *Up-to-date Information and A Forward Look*.

The meaning is clear. The saying that "Knowledge is Power" has always been true; but it was never so emphatic as it is to-day. The scientists who were ahead of the rest in television reaped their reward.

The same fact dominates all spheres. Progress, development, change—these words always strike the modern note; and new knowledge is the key. Yet what is new to-day may be out of date to-morrow. Our facts are in a state of perpetual flux; they never continue in one stay.

The right attitude of mind is that of expectancy; it has a forward outlook. This holds for the employer and the employee. It does not conflict with a sound conservatism which holds fast to that which is good, and preserves the best of the experience coming from the years behind. It simply means a

recognition of the fact that changes, great and small, are inevitable, and that the mind prepared for them is likely to succeed better than the mind which is not, or which refuses to accept changes of any sort. *Foresight*—seeing ahead and getting ready for events is of such importance that it has been specially treated by Professor Whitehead. Thought beforehand is better than regret afterwards. Isn't that why Euripides called foresight a manly virtue?

The practical sense of mankind, as evolved out of experience, is embodied in the proverb: "To be forewarned is to be forearmed." But the warning must be *self*-warning. We have to scan the immediate future, form our own conclusions, then begin our own preparations.

## Character and Social Gifts

By character we mean reliability. By the term "social gifts" we mean an agreeable voice, facility in conversation, pleasant manners, skill in conducting any kind of interview, the possession of tact, and ability to express the self in speech and writing. All these conspire together to assist in the production and development of *personality*—which is the self as Nature made it, modified by the qualities just mentioned. In the section dealing with *Social Popularity* these qualities of body, mind, and soul will be more fully analysed and enforced.

Here we merely draw attention to their importance. This might be regarded as unnecessary were it not for the fact that many of the people of these islands still entertain a subconscious fear that



courtesy, for instance, may be an ally of weakness—a notion which predisposes them to imagine that the loud aggressive person is a symbol of strength.

Fine manners are suspect. . . .

A gift of speech, it is thought, may hide an insidiously designing mind. . . .

A suave exterior may conceal quite hostile intentions.

Nobody will deny that, on occasion, such suspicions may be justified. But are we to refuse the genuine coin of the realm because here and there we meet with counterfeits?

### **Conduct as a Fine Art**

The simple fact is this: that the man of social gifts does no more than apply the principles of art to his intercourse with other people.

Is it not better to be skilful in speech than to be clumsy?

Would you not rather have an agreeable voice than one that is harsh and strident?

Why be content with writing inferior letters if superior letters are infinitely preferable?

And surely it is more advantageous to be tactful than to be tactless?

These questions cannot be truthfully answered without an admission that the real benefit is found in the presence and action of social gifts. And it can be cheerfully acknowledged that the public is not averse from making this admission; for signs are not wanting that in every department of life the art sense is finding a fuller expression. Contrast

the condition to-day with that set forth by Samuel Smiles in the year 1878. He wrote:

"The English are inartistic for the same reason that they are unsociable. They make good colonists, sailors, and mechanics; but they do not make good singers, dancers, actors, artistes. They neither dress well, nor write well."

We are not perfect yet, but we can say that this description is not accurate for Great Britain of the nineteen-thirties.

### **An Englishman's Prize Beast**

Smiles went on to give a rather amusing proof of his accusations. At an International Cattle Exhibition in Paris, during the 1870's, an Englishman won the first prize; the lowest prize having been won by a Spaniard, who, magnificent in physique and beautifully attired, received his award with the air of a grandee. "Then came Italians and Frenchmen, full of grace, politeness, and *chic*—themselves elegantly dressed, and their animals decorated to the horns with flowers and coloured ribbons harmoniously blended "

Last of all came the Englishman to receive the highest award—a slouching man, plainly dressed, with a pair of farmer's gaiters on, and without even a flower in his buttonhole. . . .

His appearance shocked the whole crowd. "But it was the Englishman all over. He was sent there, not to exhibit himself, but to show the best beast. And he *did* it, carrying away the first prize "

Smiles never forgave him for the absence of a

flower in his buttonhole. . . . We ourselves bear the farmer no malice in that respect; in fact, for one of his qualities, we may secretly admire him, the while we admit that it would have been far better to grace the occasion than to treat its possibilities with indifference.

The later sections of this Course (on expressing oneself socially, that is, in intercourse with other people) will, it is hoped, not only serve to sustain interest, but help in developing that particular kind of facility. Think of the phrases we often use about other people's manner, speech and actions—phrases like:

"If he only knew."

"If she could only see herself."

"If he could but glimpse himself once, as he walks and talks."

"If he realized what he looked like and sounded like when. . . ."

Do they not tell a story as well as supply little pictures of distressful moments when a lack of personal qualities spoiled the scene—unconsciously to the person involved?

## Cultural Sympathies

*Culture* is placed last, not because it is last, but because this is a convenient place to deal with it. As a matter of fact there is no *right order* in these demands made by the modern age. All the qualities from *Health* to *Culture* should exist and act *simultaneously*. They ought to work together all the time as a unity.

What do we mean by Culture? We mean the

the condition to-day with that set forth by Samuel Smiles in the year 1878. He wrote:

"The English are inartistic for the same reason that they are unsociable. They make good colonists, sailors, and mechanics; but they do not make good singers, dancers, actors, artistes. They neither dress well, nor write well."

We are not perfect yet, but we can say that this description is not accurate for Great Britain of the nineteen-thirties.

### **An Englishman's Prize Beast**

Smiles went on to give a rather amusing proof of his accusations. At an International Cattle Exhibition in Paris, during the 1870's, an Englishman won the first prize; the lowest prize having been won by a Spaniard, who, magnificent in physique and beautifully attired, received his award with the air of a grandee. "Then came Italians and Frenchmen, full of grace, politeness, and *chic*—themselves elegantly dressed, and their animals decorated to the horns with flowers and coloured ribbons harmoniously blended."

Last of all came the Englishman to receive the highest award—a slouching man, plainly dressed, with a pair of farmer's gaiters on, and without even a flower in his buttonhole. . . .

His appearance shocked the whole crowd. "But it was the Englishman all over. He was sent there, not to exhibit himself, but to show the best beast. And he *did* it, carrying away the first prize."

Smiles never forgave him for the absence of a

flower in his buttonhole. . . . We ourselves bear the farmer no malice in that respect; in fact, for one of his qualities, we may secretly admire him, the while we admit that it would have been far better to grace the occasion than to treat its possibilities with indifference.

The later sections of this Course (on expressing oneself socially, that is, in intercourse with other people) will, it is hoped, not only serve to sustain interest, but help in developing that particular kind of facility. Think of the phrases we often use about other people's manner, speech and actions—phrases like:

"If he only knew."

"If she could only see herself."

"If he could but glimpse himself once, as he walks and talks."

"If he realized what he looked like and sounded like when. . . ."

Do they not tell a story as well as supply little pictures of distressful moments when a lack of personal qualities spoiled the scene—unconsciously to the person involved?

## Cultural Sympathies

*Culture* is placed last, not because it is last, but because this is a convenient place to deal with it. As a matter of fact there is no *right order* in these demands made by the modern age. All the qualities from *Health* to *Culture* should exist and act *simultaneously*. They ought to work together all the time as a unity.

What do we mean by *Culture*? We mean the

life of mind and soul—the appreciation of the Beautiful, the True, and the Good. This culture comes from the contemplation of Nature; from the study of great literature and art, also noble architecture; and from personal knowledge of the emotional realities of existence.

"It is a system of values, or worths, different from those which belong to the spheres dominated by science or commerce. In science exactitude is supreme; and in commerce the governing conception is that of price and profit. Culture, as a possession, has no cash schedules; one does not expect money for admiring the Trossachs, or for being moved deeply by Wordsworth's famous ode on immortality.

We will suggest that before us on the table are two books: one of them tells us how to make a boat for the boys to sail in; the other is a collection of the best poems in the language. The first book belongs to the literature of *knowledge*; the second to the literature of *power*.

Consider this distinction. It is of practical worth to be told how to get wood and implements for the making of a boat. We enjoy the whole thing, from the start to the finish. The poetry book is different. It has worth of another kind—different from that about the boat. It contains such passages as:

The stars of midnight shall be dear  
To her: and she shall lean her ear  
In many a secret place  
Where rivulets dance their wayward round,  
And beauty born of murmuring sound  
Shall pass into her face

What did Wordsworth mean when he wrote those lines? That is not the first question to ask. It is desirable to know what *effect* the words, with their ideas and suggestions, have upon the mind and the feelings. Do we not instantly receive a feeling of having been impressed by a something which is far removed from the experiences of our ordinary consciousness—such as we had when the boat book told us what kind of nails to buy at the iron-monger's?

The poet seems to lift us up somehow to a more exalted state of consciousness. He not only transfers us from boat-building to streams, but asks such surprising questions that the result is peculiarly delightful, although we do not at first know why.

He does not *tell* us much; he no more than mentions the stars and the sound of rivulets as they flow; yet somehow the way in which he refers to them, and what he *imagines* about them are both interesting and elevating. That line in which he speaks about a "beauty born of murmuring sound" is one which makes us pause

We do not know whether there is such a beauty anywhere, nor whether it can pass into the eyes of a fair beholder of it, but the *idea* causes a feeling which is strangely attractive; just as the expression in language is musical and beautifully simple. So we read the whole poem of which this is a part; and at the end of the reading we experience an elevation of mind and soul—a sense of mental expansion as though we had had a glimpse of another world. That, indeed, is possibly what has

happened. It is the function of poetry, and of all the arts, to produce that result.

The book on boat-building is one of real usefulness, and the practical work of building excites a fine and enjoyable interest; but it is on a lower plane than poetry. For the poet is an interpreter; he helps us to understand the more subtle conditions of an existence in the world.

Consequently, poetry greatly increases our chances of happiness; for when the harsh realities of day-to-day experience depress us, we find an atonement in the spiritual influences not only of poetry, but of art in all its forms. Beauty is victorious over the unloveliness of many things in daily life. . . . More than that: we are the recipients of ideas and feelings which justify belief in a world whose values are not of earth.

### **Culture and Success**

Cannot a man go successfully through life without this Culture? it is asked. Undoubtedly; at any rate he can live healthily and become prosperous

But with culture he adds greatly to the number and quality of his personal pleasures, and he promotes an all-round efficiency. He suffers less from the feeling of inferiority when mixing with other men who may be better educated than himself.

And he does not feel "out of it" when the company he is in are discussing drama or some topic of a relative kind. He does not pronounce



the name of Socrates as if it were made up of two separate words, *So* and *crates*; or that of Sophocles as if it were *Soph* followed by *ocles*—to rhyme with cockles!

He would be inclined to pity another man who could not read and write. And, truth to tell, most men secretly pity themselves when they think of the knowledge they *could* have obtained if they had not wasted their time in earlier life. It is not exclusively knowledge about literature, painting, architecture, music, and sculpture, but about science in its far reaches—astronomy on the one hand, and the story of the atom on the other hand. To know *something* of these things is surely better than to know nothing. . . .

Such are the pleas we would make on behalf of the values which are not built on a cash basis. An appreciation of them is demanded of us in these days of education and opportunity. And it is well to have no excuses.

### **Some Thoughts are Forces**

We are nearing the end of Section I, and we are anxious to tell you about one matter in particular ere we conclude.

It has no name as yet.

It has been improperly referred to as "Thoughts are Things."

Some Thoughts are not Things.

And some are more than Things.

They are *Forces*.

Let us prove it:

"H.P., a seaman suffering from shell-shock symptoms, was hypnotized and the suggestion made that his arm was being touched with a red-hot iron, and that a blister would form. Actually, Dr. Hadfield touched him with his finger. He was watched for about three hours, being for part of the time under hypnosis. The arm was then securely bandaged. Six hours later, when the bandage was removed, a blister had formed on the spot that Dr. Hadfield had touched. There was a white patch of dead skin in the centre, underneath which was a slight amount of fluid and hyperæmia (congestion) around . . . the blister increased in size and by next day there was a large quantity of fluid, giving the exact appearance of a blister produced by heat. This result was repeated under the most rigorous control; and, later, the following experiment was made. During hypnosis the patient's arm was touched with the red-hot end of a steel pencil-case, and the suggestion given that there would be no pain. There was no pain either when the skin was touched, or afterwards. But the remarkable thing was in these burns there was no hyperæmia around. Round each of the two spots, which themselves presented the ordinary appearance of blisters, there was a thin red line and nothing more. The blisters healed very rapidly and never gave any sign of inflammation or pain."

You will admit this is a remarkable record—even if you have previously read the account of

similar experiments. First, the record just given is authoritative. It is found in a volume entitled *Enquiry Into the Unknown*. The author is a man of great attainments—C. C. Seligman, M.D., F.R.S.

Next, the results show that the thoughts of a hypnotized subject have a direct effect on the body; that is, if the thought is dynamic, like that of a threatened touch from a red-hot instrument—the actual touch being that of a finger only—the part touched will take on all the signs which occur when skin is really burnt. Evidently, the thinking which takes place during the suppression of ordinary consciousness is—with some people at any rate—marvellously strong. It proves that physical conditions are more or less under the control of the subconscious sphere of the mind. In all probability we have in this fact some sort of explanation of cases in which recovery from serious disorders has taken place by psychic means.

“But is there not another reflection?” you ask. “What if our *ordinary* conscious mind could affect the body in this way?” Yes, what? It would mean that every fear-thought about illnesses would bring those illnesses into existence. Fortunately, this does not occur, but a long and continuous fear of a disease will certainly help the body to become functionally diseased.

We do not wish to discuss that issue. We desire to go farther afield and suggest that there is a world of Thought just as there is a world of Nature; and that the *Thought world is more active* in our affairs than we have ever imagined. The

experiments carried out at Duke University, U.S.A., by Professor Rhine, indicate that Telepathy—which is thought-power working at a distance and outside the self—is likely to become a demonstrable fact.

If so, then how far are we influencing each other by the number, quality, and forcefulness of our more intense thoughts? Is the human brain a radio-broadcasting instrument and a receiving set at the same time? If you are in need of the services of a man, specially skilled in some particular science, and you make an earnest search for such a man, is his sudden advent due solely to your practical efforts, or is it due, in part, to the mysterious laws of mental communication?

Nobody can answer these questions satisfactorily—as yet. But if thoughts are forces, and if there is a law of attraction in all spheres, like unto like, it may well be that some day the idea of mental radio, popularized by Upton Sinclair, will, in revised form, be ready for scientific analysis.

Let us remember that a thought is not a *nothing*—at any rate that could not be said of an emotional thought, full of intense interest and desire. You may roll up the blinds in your bedroom to-morrow morning and say, "It's going to rain again." *That* is not a thought force. You have forgotten it in a moment. It was no more than a passing notion.

But if you say:

*"This is a brilliant idea and I must realize it!"* you have a thought with deep feeling in it. It comes back to you again and again. You begin to have new ideas about it. Unexpectedly you meet

with helpful influences, personal and otherwise. The laws of the mental sphere are working on your behalf.

Is it not now clear to you that the thoughts you *think* with feeling and emotion are the thoughts which *make* you? Fill your mind with gloomy feelings of a dark future and you cannot expect that your judgments, your contacts with other people, and your actions in general will be successful. How could they be?

But if, on the contrary, you are keen, hopeful, expectant, sympathetic, and vital, it is only natural that you become acceptable to people in line with these success qualities

There are psychic factors at work in the world and the wise man does not despise them. He makes himself the possessor of them. *Think* success, and in due course it comes your way. It cannot avoid you.

### **The Zig-zag Road to Destiny**

Some men seem to go forward in a straight line to the achievement of success.

Other persons a zig-zag course. See the diagram on page 30.

Your own success may be of the straight line sort. You began and continued in one line.

But large numbers of people are different. They follow a circuitous path with many changes, twistings and turnings. Their compensation is that they reach the goal eventually, and with a great variety of experiences which cannot but add to the interests of life.

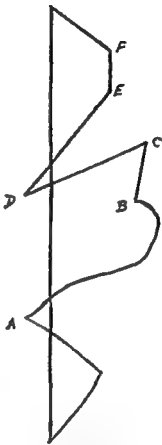
DESTINY



STARTING POINT  
GEORGE

George is a born musician  
and goes in a straight line to  
his destiny

DESTINY



STARTING POINT  
FREDERICK

Frederick "chops and  
changes" from A to F But  
finally he, too, arrives

Be assured, therefore, that with intelligence, energy and perseverance you, too, will arrive at the place and in the conditions which are in accordance with your temperament, ability and industry.

In his younger days, Dr. H. J. S. Smith, the great mathematician, was devoted to the classical languages, and did not know he had mathematical genius until one day he happened to examine a book on conic sections. . . . He left all and followed the new lead.

Curiously enough, Einstein in early days once said: "Why should I work in a field (*i.e.* mathematics) where I cannot produce anything creative?" And yet that very field was his.

There is one law of human life on which you can rely, namely, that you reap what you sow. Never allow yourself to become so anxious about your future that you lose sleep and fall into the grip of fear. Just realize the fact that if you continue working on right lines nothing can stop you. Every effort you make will have its reward, somehow, somewhere, sometime. That is the law.

You are creating a new self and new opportunities. You are becoming a purposed man. In one of his early volumes Maeterlinck says that you meet no one but yourself on the highways of fate.

Not quite clear? Well, think of the youth who, having spare time in the evening, and desiring the better to equip himself for his calling, as well as to increase his pleasures, acquires mastery of the French language. It involved many hours of study and practice . . .

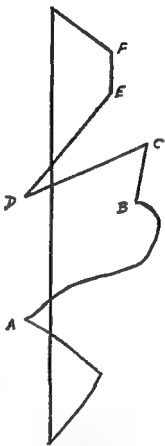
DESTINY



STARTING POINT  
GEORGE

George is a born musician  
and goes in a straight line to  
his destiny

DESTINY



STARTING POINT  
FREDERICK

Frederick chops and  
changes \* from A to F But  
finally he too arrives.



Be assured, therefore, that with intelligence, energy and perseverance you, too, will arrive at the place and in the conditions which are in accordance with your temperament, ability and industry.

In his younger days, Dr. H. J. S. Smith, the great mathematician, was devoted to the classical languages, and did not know he had mathematical genius until one day he happened to examine a book on conic sections. . . . He left all and followed the new lead.

Curiously enough, Einstein in early days once said: "Why should I work in a field (*i.e.* mathematics) where I cannot produce anything creative?" And yet that very field was his.

There is one law of human life on which you can rely, namely, that you reap what you sow. Never allow yourself to become so anxious about your future that you lose sleep and fall into the grip of fear. Just realize the fact that if you continue working on right lines nothing can stop you. Every effort you make will have its reward, somehow, somewhere, sometime. That is the law.

You are creating a new self and new opportunities. You are becoming a purposed man. In one of his early volumes Maeterlinck says that you meet no one but yourself on the highways of fate.

Not quite clear? Well, think of the youth who, having spare time in the evening, and desiring the better to equip himself for his calling, as well as to increase his pleasures, acquires mastery of the French language. It involved many hours of study and practice. . . .

## RÉGIME

### Training the Senses

A man's place in the world is, as we have seen, decided by several factors, two of which are mental ability and character. In the development of the powers of the mind the first formal discipline is that of training the senses of sight and hearing, through which senses most of our knowledge comes.

In the pages that follow we shall show you how to proceed with plans for one thing only, namely:

Sense Perception, plus Mental Perception.

To see and hear much, and to do no more than accumulate things seen and heard, is not our idea of training the senses.

To begin:

1. You know the cuckoo has arrived—it is April—because you *heard* it
2. This was confirmed later because it flew over your head, and you *saw* and *heard* it at the same time.
3. You know somebody is cooking onions because you can *smell* the odour of them
4. You know your breakfast egg is fresh. There is that something in the *taste* of it.
5. You know some objects even in the dark, because your *touch* informs you.

Here are the five senses at work: Sight, Hearing, Smell, Taste and Touch. There are more than five really: there is, for instance, the sense of weight—as when you “weigh” a letter in your hand and wonder whether it needs more than a 1½d. stamp. But we will confine our attention to the two chief senses, namely, sight and hearing.

### **Understand What Is Observed**

The whole truth about sight, or observation, is contained in these sentences:

- (a) You must go about with open eyes and ears and see and hear as many facts as you can.
- (b) You must try to “read” or understand what you see.

These demands apply to what you hear as well as what you see. To see much, without getting at the meaning of it, is like crowding a warehouse with a lot of odds and ends—a junk pile, in fact. To see much and to understand it all is to learn what life is, and what it contains. Thus, Professor H. F. Osborn said that Darwin spent only five weeks in the Galapagos Islands, but his observation and reasoning, in just over one month, were “equivalent to a whole previous cycle of human thought.” Hence, there are two questions to be borne in mind: What have I seen and heard to-day? and What is the meaning of it, if any?

### **A Story in “Tracks”**

Take an illustration. A lover of Nature noticed some footprints in the mud at the side of a stream.

For a time nothing happens. . . .

Then, one morning, a foreigner calls at the office, and our industrious young fellow acts the part of interpreter with such efficiency that he takes a leap towards destiny. Nobody knew he had a hidden skill.

Yet he was only reaping what he had sown. He had met himself on the highway of fate. And he was *ready*.

## A Parting Word

Instead of *word* we should prefer *whisper*; for the hint we are about to give is possessed of an importance that is best conveyed in an undertone.

Here it is: "Cleanse your mind before sleep." Why? Because the Conscious is going out, and the Unconscious is coming in. It is "Changing the Guard." If the password is made up of anger, hate, or some other poisonous reflection, it will be repeated for eight hours—to your detriment entirely. Sleep will not be refreshing.

Victor Hugo put it in this way:

"When you go to bed at night, have for your pillow these three things—love, hope, and forgiveness. And you will awaken in the morning with a song in your heart."

Herein is to be found the meaning of what are called *Bed Books*, made up of short extracts from great writers. The object is to fill the mind with a gracious sentiment before it gives up consciousness. That is sound mental hygiene.

If you like, you can regard it as a piety of the intellect: a method of composing the powers of the mind and the soul in preparation for the transit from wakefulness to sleep. Herbert Spencer used to argue at length on behalf of what he called *physical righteousness*, i.e. conscience in matters of the body. Why should there not be a *mental righteousness*, i.e. conscience in matters of the mind?

The logic of this question will not be lost upon you. Besides, you are keenly anxious to lose no opportunity of advancing your personal welfare.



Anywhere in the country you may come across tracks of animals and birds . . . but few people can read their story.

*Here is how a Nature Detective solved the mystery of—*

### Death by the Stream.

The body of the weasel was found in the hedge close to the stream. The reddish-cream coat was matted with blood, and close to the head there was a wound.

From the weasel to the stream side was a blurred, blood streaked trail. In the margin of mud between the slightly raised bank and the water there were a number of tracks, clear and fresh.

About the deepest impression of Tracks 1 and 3 the mud was badly churned. Track 2 was splayed well apart. A big slate-blue feather and scattered fish scales silver and blue, rust flecked lay on the mud.

What had happened? How had the weasel met death? What made the Tracks 1 and 2 and 3? What is the reason for the deeper impressions shown in the tracks?



### . . . what the tracks meant

A heron had flown over to the stream and had alighted heavily from flight (Deep impression Track 1) It had walked some yards before taking up a position from which to fish, with its feet just out of the water. It had stayed there for some time, sinking a little into the mud hence the deeper impression at point A.

#### Successful fishing

By the evidence of the scales its fishing had been successful, and more than one roach had fallen victim to the quick strike of the sword like beak.

An old rat pursued by a weasel had run quickly along the mud. (Impression shown in Track 2) That the rat was old is deduced from the wide splaying of the track. The weasel (Track 3) had gained rapidly.

Becoming aware of the dun grey shape standing over it the rat had

stopped suddenly, frozen into immobility. The weasel blundering into danger and probably incensed at the prospect of losing the rat, had sprung to the attack of the heron.

The rat had departed hurriedly. The breaking off of Track 3 shows that the weasel after the spring had taken some sort of a hold on the heron probably the leg, as Track 1 at point B is deep and ragged, particularly on the one print.

#### Wounded weasel

Evidently the bird had made a desperate effort to rise, see point C, but failed and floundered. Then had come the sharp flash of a beak, and the weasel had dropped a great wound in the flesh close to the head.

The heron had risen the take-off forcing a deep impression at point D. And the weasel had lumped over into the bushes—to die.

He might have noticed them and passed on. To that extent he would have "seen" the facts. But to him that was not enough. He asked: What happened? And he found that a heron, a rat, and a weasel had had a fight. . . . But read the story on the opposite page.

We do not wish to be misunderstood. It is an excellent thing to develop sharp eyes and ears, and to see and hear what many other people miss altogether.

Further, some of the things seen and heard need no "interpretation." If you "notice" that a letter is addressed to Corporation Street, Birmingham, instead of Corporation Street, Manchester, you need not "study" the mistake. You alter it at once. But there are other facts which require close investigation before their inner meaning can be discovered; hence, the necessity aforesaid of acquiring the habit of seeing and hearing much and of *interpreting* it in the right way.

#### EXERCISE I

How is observation trained? By practice on right lines. For instance:

- (1) Walk along a road or street well known to you and discover facts not previously known to you.
- (2) Draw up from memory the component parts of your penknife, or some other familiar object; then take out the object and examine it to see how many items you have omitted.

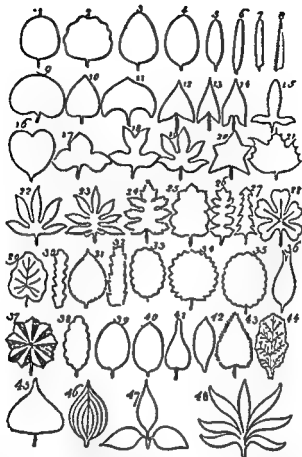
- (3) Walk slowly past a shop window. Then enumerate the number of articles you saw displayed. (A fancy goods window is one of the best for this purpose.) Each effort will increase the number "seen."
- (4) Run your eyes over the shelves of a library, or over a row of books; then try to recall the titles—also as many of the authors' names as you can.
- (5) Make an effort, in the evening, to recall the appearance and contents of the various documents you have handled during the day.
- (6) Endeavour to reproduce some of the conversations you had to-day, even to the extent of being exact, *e.g.* "I said. . . ." "He said. . . ." "And I answered. . . ."

Remember this: that such exercises as these, in the long run, enable you to see and hear many things *unconsciously*, that is, without conscious effort.

#### EXERCISE II

As you extend the work of eye-training, you will introduce *method* into your plans, principally by the use of comparison and contrast. Comparison aims at the discovery of *similarities*. Contrast finds out *differences*. Here is a page from Warner's *Mental Faculty*. It offers a study in leaf formation. Admittedly, the leaf formation is minutely detailed; but in almost every calling there are objects with minute differences; a quick knowledge of which is





FIG

- 1 Round
- 2 Circular
- 3 Egg shaped
- 4 Oval
- 5 Oblong
- 6 Spear shaped
- 7 Strap shaped
- 8 Awl shaped
- 9 Kidney shaped
- 10 Heart shaped
- 11 Crescent-shaped
- 12 Triangular
- 13 Arrow shaped
- 14 Heart arrow shaped
- 15 Halberd shaped
- 16 Notched at the end
- 17 Three lobed
- 18 Bitten.

FIG

- 19 Gashed
- 20 Five-cornered
- 21 Gnawed
- 22 Hand shaped
- 23 Winged Clefts
- 24 Jagged
- 25 Indented
- 26 Indented and toothed
- 27 Barbed
- 28 Divided
- 29 Serpentine (at the edge)
- 30 Toothed
- 31 Serrated
- 32 Doubly serrated
- 33 Doubly scalloped
- 34 Sharply scalloped
- 35 Bluntly scalloped

FIG

- 36 Sharply notched at the end
- 37 Plaited
- 38 Scalloped
- 39 Blunt
- 40 Acute
- 41 Tapering to a point
- 42 Blunt but ending in a point
- 43 Fringed
- 44 Veined
- 45 Triangularly spear shaped
- 46 Fimbrous
- 47 Growing by threes upon leaf-stalks
- 48 Finger like

Reproduced by permission of the University Press Cambridge, from *Mental Faculty*, by Francis Warner, M D

essential to the accurate discharge of duty. Look for these. . . .

If it should happen that they are few in number you may discover opportunities in spheres outside your calling: in the various kinds of wood, or paper, for instance.

### EXERCISE III

A waitress in a popular restaurant will take the orders of four men, sitting at the same table, report the orders to the kitchen department, and serve them some minutes later, giving the right food to each of the four. This is good ear perception. An untrained person could not do it so easily—if at all. To train your hearing get a friend to read aloud to you names and addresses, two at first, then three, then more. If no friend is available, take a directory, or any other list of names and addresses; and having read out two, audibly and slowly, but only once, close the book and try to recall them. Persevere.

### EXERCISE IV

Take out your watch, and with a lead pencil strike out all the c's and e's (not the C's and E's) in the following sentences.

"Cameos of literature may cause us to go to the fountain from whence our literature springs, or they may induce a contentment which cannot be justified. This contentment—making us satisfied with snippets from the great authors—is, to

say the least, unfortunate No wide culture is possible unless we catch the spirit of the great masters from their own works Go to the classics "

Time taken... ....seconds

Time that ought to be taken is 60 seconds

As the Course opens out, further exercises in speed will be introduced These will be interesting, sometimes amusing, but always strictly educative



## QUESTIONS AND ANSWERS ARISING OUT OF THE PSYCHOLOGY OF HAPPINESS AND SUCCESS

*Up to the present you have been talking about mind difficulties of a sort, quite right, I know; but what about some of us who have to put up with bothers at home, as well as sickness, and no encouragement from anybody? (From a correspondent.)*

A typical question, and one which stands for real facts. It is a thousand pities when men and women can find no help in home surroundings. Instead they get ridicule, sneers, and sometimes positive abuse. And all because they take life seriously and want to make a success of it.

Difficulties are made to be overcome; and our counsel, to those who are in the position of the correspondent from whom we quote, is to push ahead. Don't allow adverse criticism to deter you. It may slow down your progress, especially when the radio is intentionally turned on at the precise moment you begin to work at your books.

We sympathize with all those who find themselves handicapped in the manner of the correspondent who put this question; but is it not better to forget handicaps and push on? Everybody has serious obstacles to be removed ere progress can be attained. You are one of a very large company.

*What would you say is the first lesson to be learned about the art of living?*

We do not think that there is any one first lesson. There are many which could set up strong claims to priority. The Greeks, for instance, answered with "Know Thyself."

In our opinion, *the first lesson in the art of living is to acquire the ability to distinguish the important from the unimportant, and to act accordingly.*

Use this simple classification at all times, and in regard to everything which concerns you, and you will not only save yourself an infinite amount of trouble, but you will further every interest.

Besides, there is a fine education in deciding, after a critical scrutiny, what are the most important things in life—for you. Which comes first and which is last? Foch once said, "Whatever you do, you must do well, no matter how unimportant it is." Why? Because the apparently unimportant sometimes becomes the superlatively important.

*What, in your opinion, is the chief cause of failures in business?*

We have no opinion about it, neither has anybody else. It is a matter of *fact* that incompetence is and always has been the chief cause. There are many other causes. Lack of capital, for instance, plays a significant part. But lack of the needed all-round mental ability stands at the head of the list.

Incompetence is an inclusive word which can be made to embody lack of knowledge, of enterprise, of resourcefulness, of leadership, and of perseverance. To-day competition is keener than ever (even among nations who have fought against it, in theory). As

a result the demand that is made on human ingenuity, strength, and endurance has greatly increased.

For this reason every effort is being made to add to the physical and mental equipment of the fighting forces in trade and commerce. And who can blame them? Maybe a day will come when the fierceness of the struggle will be relaxed and a more sober régime will be inaugurated. Still, competition, as in sports, seems to be in the blood. And it is for the best man to win.

*How often ought we to think of the past and of the future? Ought we to brood over either or both? I want to get this thing right.*

There is only one general rule to which we can refer you. It is this: that you are bound to give more attention to the future than to the past. Need we argue that obvious fact? The past has gone and you cannot change it. The future is yours to make of it what you will. For that reason it demands more thought and preparation.

Yet the past can be made very fruitful by garnering all that can be learned from it. A celebrated Danish author puts it in this way: "Life can only be understood backwards, but must be lived forwards." Thus, both the past and the present of your life are one thing, and they can be mutually helpful. The past provides the light of experience, and with its aid you travel into the unknown future. Don't brood over anything. Make your plans ahead and then—victory.

## PHYSICAL CULTURE

### SIMPLE SETTING-UP EXERCISES

#### THE PHYSICAL SIX

No one should undertake physical culture exercises unless he—or she—is assured of a fit condition. It is best to act under proper advice—when there is any doubt.

The tendency everywhere is to practise too much and too long. A carefully selected set of exercises, consistently followed, yields the best results.

Most systems indulge in geometrical movements—straight lines and angles—and give too little attention to movements in which curves are predominant. In the exercises that follow, this defect is remedied

Every physical body has an individuality. Hence what suits one man in the way of exercises does not necessarily suit another man

The wise man abstracts from his chosen system those particular exercises which experience proves to be beneficial.

Sometimes, too, he decides to forgo the exercises altogether. . . . He is momentarily indisposed. . . . But, because he is wise, he does not allow himself to become a "slacker." He resumes when health returns.

## EXERCISE I

*On rising.*—Stand upright, hands on hips, and slowly oscillate the body from left to right and right to left. (Five times.)

## EXERCISE II

Stand upright. Extend both arms forwards but keep them low. Raise them together towards the right, then swing them to the left, bending the knees slightly. The motions are almost exactly those of using a scythe. (Ten times.)

## EXERCISE III

Stand near a table or chair; place your left hand on it. Raise your right knee as high as you can, then try to make a circular movement with your leg. This necessitates a raising and lowering of the whole limb, forwards and backwards. Repeat with the left leg. (Ten times.)

## EXERCISE IV

Stand upright. Raise the right arm high above the shoulder, and hold it as far back as possible. Imagine you are holding a sword, then cut through the air forcefully, and with a sweeping movement to the left. Repeat with the left hand. (Ten movements with each hand.)

## EXERCISE V

Stand upright, arms extended forwards. Lower them together, continuing the movement until a



"circle" has been accomplished. (Five times slowly, then ten times quickly.)

#### EXERCISE VI

Stand upright, at ease. Turn your head to the left, gently; then to the right and back again. Do this five times. Repeat the movement, forwards and backwards. Finally, make a circular movement, rotating the head gently five times. If slight dizziness ensues, avoid the exercise.

P.S.—You will not forget to breathe deeply in the open air, first filling the abdominal region, then the chest. Five times will be enough.



## SELF-TRAINING

Your attention is specially directed to page 89 on the seeming lack of progress. Those "plateau" feelings are not agreeable. They sometimes develop a "what's-the-good-of-it" sort of feeling. But advance is coming, so work on. "It's dogged that does it!"

### QUESTIONS

1. What are the Factors which deeply affect Personal Destiny. Explain their action. (p. 2.)
2. What are the Seven Qualities needed for Success in this Modern Age? (p. 5)
3. How would you explain the term "Emotional Drive?" (p. 8)
4. Why is a purpose in life so important to you? (pp. 9-10.)
5. Enumerate the marks of the superior man. (p. 11.)
6. In which of these are you deficient? (p. 12.)
7. Why is it wise to aim at mental symmetry, or the proportionate development of all our powers? (p. 14.)
8. In what ways are social gifts an advantage? (pp 18-21.)

9. How does the possession of Culture help us towards success and happiness? (pp. 21-23.)
10. What kind of thoughts can be described as *forces*? (pp. 25-26.)
11. Write a letter to an imaginary friend telling him 'about the straight and circuitous roads to Destiny. (pp. 29-30.)
12. Is there a right method of preparing the mind for sleep? (p. 32.)

#### PLAN FOR CARRYING OUT THE RÉGIME

Begin to practise the Physical Six daily—assuming you have no bar.

*Monday:* Master the Section on "Training the Senses." (pp. 34-36.)

*Tuesday:* Work Exercise I—Sections (1) (2) and (3).

*Wednesday:* Work Exercise I—Sections (4) (5) and (6).

*Thursday:* Work Exercise II—the first four rows.

*Friday:* Work Exercise III.

*Saturday:* Work Exercise IV, and the last three rows of Exercise II.

*P.S.*—If Exercise II is, at first, too difficult, substitute some other form for comparison and contrast; or develop your observational powers during a walk. You can tackle Exercise II later.

Do your best to answer the following Questions. Then compare with the Answers in Section Two.

1. Shakespeare has it that "it is not in our stars but in ourselves that we are underlings"; meaning that we cannot blame our stars for our conditions. We must look in the mirror for the real culprit. If a man denies the claims of astrology, he may throw the blame on his parents, his teacher, his education, or his bad luck. Analyse this question and write down what you believe to be the truth about it. How far can we blame other people, and other facts, for our disadvantages?

2. How would you deal with the following objection from a correspondent's letter? "If I carry out your rules and observe the shops in High Street, B——, all I get out of my work is a knowledge of High Street shops and what they have to sell. What I want and need are better observing powers."

Now that the first Section is all but ended you can quickly look over the ground you have covered. Make every fact and idea personal to yourself. *Apply* them. You get out of this course what you put into it. Much effort, much benefit.



## REFERENCES

(in order of occurrence)

T SHARPER KNOWLSON, *Selling Your Ability* (Putnam),  
and *The Secret of Concentration* (Harper s)

ALEX CARREL, *Man the Unknown*

DEAN DENHAM, *Business Adrift*

SAMUEL SMILES, *Character*

## SECOND SECTION

### WHY NOT A BETTER MEMORY?

*"It is to memory that we owe all we are and have. Ideas and concepts are products of it; each perception, each thought, each notion is carried by it. Memory unites all the innumerable single phenomena of consciousness into one entirety"*

—PROFESSOR EWALD HERING, in *Memory*.

*"With the approach of old age a disintegration of memory sets in by which, with surprising regularity, first the remembrance of proper names fails, then the words for concrete objects, then the words for abstract ideas."*

—M. MUNSTERBERG, *Psychology, General & Applied*.

### The Literature of Memory

There have been books galore on the subject of memory, and memory training, and we have ploughed through most of them, from the fantastic Beniowski to Pliny Miles, and from Pick to the latest expert who can teach you all he knows in one evening.

They are all of them quaint in their advocacy of personal discoveries and rights; but they are all wrong in their emphasis.

Their great question is "How can we remember?" instead of "Why do we forget?" It would be rather illuminating to summon Pliny Miles from the

Shades and compel an answer to the latter question. He would say that we forget because we do not use his system!

## Memory Systems

In a sense all memory systems are wrong, in spite of their occasional utility. The utility consists of rendering help in arranging knowledge so that its mass becomes less resisting to recollection.

But that would not be a *memory* system.

It is a new setting of facts. It has no reference whatever to memory as a function beyond the item just mentioned.

Hence, when Professor James argued that memory improvement was practically impossible, but that improved methods of stating facts for recalling were both possible and likely, he was at any rate on safe ground. If he meant, however, that a man must go through life with no more than the amount of retentiveness he was born with, we should disagree; for experience proves that naturally good memories often lose their power, just as naturally weak memories increase their strength.

The attempt to limit the development of "faculties" by stating that as they are at birth so will they continue, is doomed to failure.

## Why Do We Forget?

Thus the real question for the student of mental efficiency is not "How may I improve my memory-power?" but "Why do I forget?" The logic of the situation is this: that, as a matter of fact, we do

not really forget anything. Do you doubt that? Well, the evidence is decidedly against you.

Take hypnotism. A patient has been put to sleep and told to think of certain events, the idea being to restore lost memories during hypnosis which could not be restored during the waking consciousness. The patient responds. He talks. The information is readily given. . . . He is then "awakened," and is altogether unconscious of the information which has been extracted from him.

He had made the strongest possible effort to recall the desired items, consciously, but without result. Hypnosis allowed access to the storehouse of experience in the subconscious, and the wished-for memories were recalled.

No, we never forget in the absolute sense. Temporarily, we do. A name may resist all efforts at recall, perhaps for weeks; then, suddenly someone mentions it, and we recognize it at once. The name was there, in memory, all the time. Forgotten—yes; but only until the right association was struck, or someone gave the clue.

It is, therefore, more useful at the start to approach memory-power from the standpoint of forgetfulness; inasmuch as the right prevention of forgetfulness is really more important than the cultivation of recollective ability. Superficially, they are one and the same thing; actually, they are quite different.

In general, forgetfulness is one of our mental mercies.

If you had to remember every hand you have



had at Bridge, or the details of every meal every day of your life, or every conversation *verbatim*, you would soon sink beneath the weight of stored-up material.

The method of the mind is, evidently, to retain that which is of value in the arts of living, and to allow that which is indifferent to fall into limbo.

Some people often say, "Why not teach us to forget?"

This plea is made when painful memories are insistent, and when a moral element enters into the reckoning. Here, however, we are dealing with the purely intellectual process. Guilt and suffering are factors which for the moment are outside our purview. Nevertheless "Memory is the only Paradise from which we cannot be turned out."

## Memory and Intelligence

The important place which memory occupies in our mental economy is obvious.

It is fundamental

Without it no intelligent life would be possible.

We find the fact expounded in every text-book of psychology, and the reader generally understands it; nevertheless, a complete realization of it is not as frequent as it ought to be.

How often do we hear it said, "He has completely lost his memory and disappeared" He may have disappeared, but that does not mean that he has lost his memory. He has forgotten his name and address, his business and his family; and cross-examination of him would probably be fruitless until

you could "touch the spot" where memory may begin again.

What has happened is that he knows he has a name, a residence, a business, a lot of friends, and a family *somewhere*; but he can get no clue to these facts.

Some memories are more thoroughgoing when they say good-bye; they really go. John Smith may be walking along Piccadilly, well knowing that he is John Smith, but by the time he reaches the Strand he may have had a shock, and either be Thomas Henderson, or be in a state of preparation for being that individual.

How the transition takes place we do not know, but that it does occur we know from the remarkable case of Ansel Bourne, told us by William James. This is not a case of loss of memory; it is a loss of *personality* in the sense of knowing the real personal self as distinct from all others.

## Loss of Memory or Personality?

For note what happens. Thomas Henderson, the new personality, uses the experiences of the now obscured John Smith, inasmuch as a complete loss of memory would entail such an extinction of power that no mental life would be possible.

Imagine for a moment the condition of a patient who could not recall from one day to the next a single item of new experience. If you taught him on Tuesday that certain foods should be eaten with a knife and fork, he would not recognize the knife and fork on Wednesday. He would act as if he had

never seen them before. It would be the same with everything.

But a loss of function, so tragically complete, is not usual. Even lunatics retain a sufficiency of the light of reason to guide them in the ordinary round of duties and responsibilities. What does take place is like that which happens when a motor thief steals another man's car.

The real owner is, let us say, Timothy Titus; the thief is "Lefty" Loftus. When "Lefty" takes charge, the accelerator does not refuse to work just because the foot pressure comes from a thief. Motor machinery has no prejudice against sinners. Anyone can take charge.

Now if a man's proper personality is, for some reason, temporarily dethroned, the chance is open for some other personality to "take over." There seems to be a number of so-called personalities in us; and each one would use the body of experience just as the thief used the machinery of the car.

Ansel Bourne, whose case was just referred to, left one town and started in business in another town under another name which he clearly thought was his right name. But he still knew that business must be on the basis of profits; that rent and taxes had to be paid; that there were twenty-six letters in the alphabet; and that food had to be eaten. In other words, memory is never completely lost. Rather is it most frequently preserved, and another personality will use it for his own ends.

We do not declare that, as a fact, there are such and such personalities in us. What we mean is that

the mind is *never* at a loss for a driver, if the original driver disappears. Each man is a somebody; even if he is Jonathan Wild, and loses himself, he will find himself as Paul Godley. He will never be a nobody, for memory is too tenacious, or shall we say that personality is too strong, too much of a *habit* to be lost so easily? We will now deal with the original question: why do we forget?

### **Inhibited Memory-power**

I. *We forget because we have told ourselves over and over again that we have poor memories.*

How can you expect to remember if you are continually suggesting to yourself that your recollective ability is very weak? Your memory-power is very "sensitive" to criticism; so if you continue to asperse its qualities, it will retire into itself and refuse to work properly. In plain terms, you use negative suggestion and, of course, the mind acts accordingly.

To say "I can't" sets in motion the inhibitory factors which promptly make recollection difficult. A large proportion of the bad memories from which the world suffers to-day is due to autosuggestion of the negative variety.

"Ah, but I know my memory is bad," says the critic. "I know it to my cost. Don't try to fool me!"

We are not trying to fool anybody. It is too plain a truth to be argued about.

If you say to yourself every day, "I have a wretched memory," you will *have* one, without a doubt. You are killing memory all the time.

Say "I have a good memory," and you will begin to have confidence in it. It will respond by acting up to your respect for its retentiveness; and, despite an occasional lapse, easily accounted for, it will go on improving, simply because you believe in it.

Obviously, it is better to follow this plan than the other one. If your friend gives you his telephone number—in a hurry—you instantly say, "Oh, I shall forget it in two minutes." And you *do*. You are in training for forgetfulness. That is your business, your aim. No? Well, then, if you really desire memory-power, cultivate it by encouraging it. A telephone number is hurriedly shouted at you, and you repeat it mentally. You say, "I shall remember that." Suppose you do not? You try again, and again, until you know you will remember.

## Memory and Will

2. *We forget a good deal of what we learn because we do not WILL to remember.*

This is in keeping with the teaching of the previous Section. To say "I have a bad memory," is to make it bad; to say "I fear I shall forget," induces the easy forgetting we wish to avoid. To say nothing derogatory, but to fail by omitting to affirm "I am resolved to remember," is to lose readiness of recall.

Meumann, an authority of note on this subject, says, "If we have the *Will* to imprint the observed data upon memory in order that we might subsequently be able to produce them, we actually retain

them more readily." Many of us have proved the truth of this statement over and over again.

Probably in your own case you have had some inconvenient lapses of memory. Perhaps one was when you were making an after-dinner speech. Suddenly every thought seemed to go out of your mind.

You looked blankly at the faces in the two long lines to your left . . . after what seemed an age a friend jocularly remarked: "None of your mysterious pauses. Tell us the rest about that chess——"

That gave you the clue. You resumed. But what a fright!

Now some men would never trust memory again. That is a mistake. Memory is not weak: it is mostly mind-wandering which causes a breakdown in speaking. The speaker is listening to himself, as he speaks. His attention is on the line of speaking and also on that of listening. Then the lines join, and he "loses the thread."

The usual result is to depreciate the powers of memory. The proper result is to avoid mind-wandering; to take memory in hand and say, "*You shall remember even at a critical moment.*" Unless this is done, the will to recall is consciously weakened; and any weakening process is, of course, injurious. It is bad in itself because it is progressive in the wrong direction.

### **Memory and Interest**

- 3 *We forget a great deal of our experience—using the word in its wider sense—because we have not sufficient INTEREST.*

This is one of the main features of every scheme for the improvement of memory.

Interest means attention;  
attention means sound knowledge;  
and sound knowledge is easily recalled.

Those are the intimate connections to be kept in mind. They are so obvious, and have been so often stated and enforced in all manner of printed publications, that we doubt the need of saying much about them here.

Still, we must emphasize them.

Take the chess enthusiast who can conduct you through many of the masters' games showing where a mistake was made or where the winning move occurred. His memory is extraordinarily good—for chess!

But his memory for posting letters, for last month's figures, and for household items, like bringing home some fish for supper, is perhaps deplorably weak.

The reason? You know it already—he has not enough interest in these matters.

What, exactly, is this thing called *interest*? It is, primarily, the feeling which accompanies and surrounds your chief purpose—the purpose which makes life worth living—the one thing you want more than anything else in the world.

Is your memory good for that desired end? You know it is. Interest makes recollection easy, as it did with the chess player just referred to.

But interest, as a motive, is not confined to a life's aim. It may, and does, exist in quite subordinate aims, such as games.

We have known middle-aged golfers who could read a novel, a good one, and be quite unable to say what it was all about. "There was a man and a woman in it, of course," one says, "and the place was Monte Carlo. A lot of highfalutin went on . . . but, there, I did not bother about it."

Correct! He didn't bother and he didn't, therefore, remember. But that same man served on the Committee of his Golf Club. He was known as a "scorcher." He knew every rule and regulation.

If a ball fell and lay within an inch of a recumbent cow, which on rising might disturb the ball, he knew exactly the law of the case, and all the cases that were similar; he could reel off the authorities one by one and had no difficulty in recalling anything he wanted. Here he was interested. In the novel he was not. And interest gave him not only his extensive and accurate knowledge; it gave him access to it.

Is it impossible for the average man to develop some form of subsidiary interest? We think not. At a football game there are more umpires to the square foot than anywhere else in the world. Verdicts are given without hesitation, but with tremendous decision, by groups in the crowd. It is an excited interest, but it is one, all the same.

And however much a clerk in the shilling seats may forget the dates and quantities of invoices, the gist of a letter, or the time a ship is due in port, he never forgets much about football. Have we not heard him disagree with his nearby friends and quote chapter and page in complete support of his



case? The game has gripped his interest; work only moves him mildly.

Then how is a man without an interest to get one? In the best way he can. It is not difficult to get one for pleasures. You have to live your life somehow, and if it is fixed in its daily duties, look around for a hobby—one in which, if need be, you can forget everything and enjoy every minute of your existence.

### Forgetting Unpleasant Facts

4. *We forget much because we do not really want to remember it.*

Does that sound obvious? If so, the fact is not so obvious as it seems. Let us suppose that you cannot recall the name of the man who, last Christmas, played Bridge so well at Brighton. You think, and think . . . but no; the name will not "come."

We suggest that you cannot recall the name because you do not wish to remember it . . . You are annoyed. . . . You look critical, and exclaim: "I have just said that I *do* wish to recall that man's name."

We reply, "No doubt you do, *consciously*; but deeper down in yourself you have a reason why that name does not rise when called upon. The reason is that there is something a little unpleasant in connection with it."

You think again . . . you smile.

"Why, yes. I did not care for the way he won so many times, three evenings in succession."

I am not surprised. All things with a touch of

unpleasantness about them we have a tendency to forget.

It is pointed out that whenever Darwin came across any unfavourable criticisms of his theories he always noted them down carefully, because he found they were just the things which slipped his memory. The favourable ones, those with pleasant associations, he could always easily recall.

## Memories of Injustice

Now the cause of this tendency to forget is almost on the surface. We don't care to dwell on painful memories; we love the cheerful and the glad; consequently, the details of an unpleasant association tend to disappear. Professor Gardner Murphy, in his *General Psychology*, tells us that "pleasant material learned is forgotten much less rapidly than distinctly unpleasant material."

Here we meet the first wave of scepticism.

"Do I, then, forget the name of the man who has owed me £10 for three years, and who is holding on in the hope that he will wear me out?" says one.

A very reasonable question. It suggests a great deal more than appears on the surface.

For instance, how much of this "memory" is morbid—deliberately cultivated as a form of hate? And is it a good thing?

But to return: a certain amount of unpleasantness in an association will set up a tendency to forget details; a very intense degree of unpleasantness, amounting to high indignation, is likely to accentuate

memory, and to cause a frequent occurrence in consciousness.

A specified dose of prussic acid will kill an animal, but a bigger dose has been known to fail; *i.e.* the proper amount will produce permanent forgetfulness, but a large dose will so stimulate the lungs that the depressive action on the heart is finally overcome. The people who become insane because of some wrong that had been done to them would seem to be cases suggesting that forgetfulness would have been for them the better kind of mental hygiene. Hate memories, individually and nationally, are not a success.

### Some Objections Considered

Are you still unconvinced? Very well, we will tackle a few of your possible objections.

Here is one:—

“A student has to pass an examination in mathematics in order to obtain a post. He has many formulæ to learn, and although most anxious to learn them, he finds that however well he knows them, during study hours, he forgets them immediately afterwards.”

We do not accept this statement as being necessarily correct, for the *use* of formulæ is the one right way to memorize them. Further, is this student a mathematician in the sense that he has ability for the subject? If not, then the unconscious part of his mind tries to make him forget, simply because mathematics as a science is distasteful to him on account of its difficulty. The battle is between the

unconscious and the conscious Both are *against* the subject, but the latter is compelled to overcome that sense of objection, and to delve into the mysteries of the calculus The conscious mind tries to remember, the other tries to forget

Now let us suppose that a student has great ability for mathematical reasoning, and that, in consequence, he revels in problems Here the unconscious and the conscious are at one—there is no conflict And what happens? Just this that the student can recall any formula he needs There is no part of his mind that does not wish to remember The whole of his powers are in agreement That agreement constitutes love

Have we not been told that we must love our work if we mean to succeed? The reason is that in love the unconscious and the conscious are united and you get the full powers of both in any work you undertake Where they are not united you get cases like that of the student first mentioned He had no love for mathematics, and no great ability for its problems, so that when he sat down to solve a difficulty he could not recall the necessary group of signs He forgot But it was because one side of his intellect *wanted* him to forget

Do not keep the emotions out of matters of intellect—even *trigonometry* The recollection of dry details perhaps tables of statistics is associated with more than what the psychologist calls *impression retention and reproduction* These are but descriptive terms Love is the essence of the recol

lective process—*love in the sense of interest with real feeling behind it.*

## Forgetting to Post Letters

"Come down to humbler things," writes another objector. "Take me. I *wanted* to post a couple of letters. I forgot them. Now did I, or did I not, want to post them?"

This is given in the form of an ultimatum. Our reply is as follows: "You *did* desire to post those letters—*consciously*. But, as you forgot them, we conclude there was something in one of them—perhaps more—which was of a nature best expressed in the words you used when sealing up the envelopes: "There! that's done with—and a good job, too. I'm tired of writing to these fellows."

There is, we admit, a second explanation. Sometimes a letter is forgotten because an exciting incident occurs between the time you finish the letter and the time you have to put it in the post box.

If you start out with the letter in your pocket and, almost immediately, a motor smash occurs in the street, you are likely to forget to mail your letter. A deeply emotional experience, caused by the spectacle of suffering, and the ambulance, banishes everything else from your mind.

But, after all, that would enable you to explain your forgetfulness. And it would be a reasonable explanation; in fact, the emotional event which intervenes is the explanation of a good deal of our lack of memory.

What we started out to discover was an act of

forgetfulness which you expressly wished to avoid; and, mark this, a case in which there was no explanation forthcoming. To us the only rational solution is the one already suggested.

### A Curious Case

Another illustration, but conveying the same truth. A Professor was invited to lecture at a place we will call Groverton. He went, and had a rather unruly audience. The subject was too deep for them.

In two weeks' time he received a letter from the Society's secretary, proposing another lecture on a more popular subject. After some doubt and demur, the Professor wrote accepting the offer.

On the day appointed he went to the railway station and lined up to get a ticket, his mind musing on the subject of the lecture, which was National Pensions. When his turn came to ask the booking-clerk for a ticket, he could not recall the name of the place to which he wished to travel. Shamefacedly, and with the sniggers of the other people sounding in his ears, he went out of the station a very puzzled man.

It was five minutes before he recalled the name Groverton. He got his ticket, and in the train worried himself into a fever as to whether his "mind" was going or not. . . . Later, he laughed himself out of it, but it was not until many years afterwards that he found the true explanation. *Unconsciously he wanted to forget* He did not like Groverton, for his experiences there had been unpleasant.

This "wanting to forget" is a phrase which must not be misunderstood. It does not necessarily imply deep hostility—rather is it a distaste, an aversion, a turning away, a desire not to know. It may be no more, in some cases, than mere lack of interest.

Thus, some of the subjects we are taught at school and college, and for which we have no interest, are subjects which we "want to forget." We are relieved when the lecture is over, or the homework is done.

Is it remarkable that in these circumstances we forget so much that we learn? It certainly is not. The marvel is that we remember so much. And here, doubtless, we find a good deal of the origin of that facility noticeable in every school: quickly learned, and as quickly forgotten.

## **Memory and Impression**

5. *We forget much because we never really KNEW it; our impressions were not deep enough*

Students who enter for examinations, and who fail, may lament their bad memories, but it would often be better if they lamented their lack of thoroughness. We shall deal with one aspect of this subject in considering Concentration; here we desire to consider another aspect of it.

The truth, stated in very simple terms, is this: *that we do not easily forget what we have truly understood.* To understand a fact, a subject, an idea, a proposition, means not only that we see it as it is, but in its relation to other knowledge.

Let us suppose that you read a review of a book dealing with ghosts and spiritualistic *séances*. You come across the word *ectoplasm*, used to describe the whitish substance said to emanate from the body of the medium in a state of trance. Afterwards you wish to recall this word in speaking to a friend, but you fail to do so; not because your memory is poor, but because you did not give yourself time to master the word—you were too much interested in the narrative of what happened in the *séance* room. Nevertheless, if you had spent enough time on the word you would have had no difficulty. When we truly *know* anything, the danger of forgetting it is reduced to a minimum.

The pace of modern life is such that our knowledge of men and things is more superficial than it ought to be. We attempt too much, and even in education the spirit of hustle is everywhere. Thus our learning is a smattering; and the speed is too swift to allow of an indelible impression. We give ourselves no time to understand.

Understanding is one of the results of the power of concentration, as we shall make clear in a later Section. By focusing the attention on a group of related thoughts, all of them radiating from one centre, the mind sees things in comparison and contrast; and in this way the impression is deep and lasting.

Manifestly, a hurried look, even a moderately lengthy gaze, will fail to make the impression vivid and clear. An attempted recall will be marked by uncertainty and some confusion.



## Interaction of Memories

6. *We forget because we do not take pains to supplement the weakness of one kind of memory-power by invoking the aid of another power.*

There are many kinds of memory-power in the mind. That is why it is wrong to talk about *the* memory. Eye memory, ear memory, taste memory—we could include all the senses—then enter into the mind itself and begin with historical dates memory, logical memory, and so on.

Now the weakness in one type of needed memory can be atoned for by the help of another type. Napoleon, it is said, had his own way of impressing a name on his memory. It was not enough to *hear* it. He must *see* it. Having written it down he looked at it, then tossed the paper behind him.

It will be urged, probably, that this method is really weak because it prevents ear memory doing all that it ought to do. Thus, if a waitress had to adapt Napoleon's method, she would write down every verbal order given her, and read the list off to the kitchen staff, whereas, what she does now is to *listen* to six orders, repeat them, serve them, and "bill" them—all by ear memory alone.

True, but there is nothing the matter with her ear memory. Probably there is much that is wrong with her eye memory, which she is not using to the same extent as the other, and which it would be well to develop so as to *secure symmetry of action*.

## Eye Memory and Ear Memory

If you are a keen visualizer, you ought to pay special attention to ear memory. You cannot always write down figures which you are told in conversation, and which you may later wish to recall.

No doubt it is your habit to pencil everything if you can; but is it not much better to bring the defective power up to the standard of the efficient power—making sight and hearing equally good?

Those who do this are apt at learning languages. When a French or Spanish sentence is addressed to them, they have not first to visualize the words, rapidly translating them into English. The words are *heard* and *understood*. The sounds convey the meaning. Hence, children who cannot read their own language can rapidly learn to speak a foreign tongue; and the one source of learning is the sound of the words spoken.

Not much demand is made on the average public for highly developed efficiency in tastes and odours: these belong to specialists. But there is a big demand on eye memory and ear memory; and, as often as not, we develop too far in the one direction or the other. Speaking broadly, it is ear memory that is weak in Anglo-Saxon communities. The Latins, Slavs, and Teutons are accustomed to more language sounds than most people are, and their ear memory has a better chance of development.

## Memory and Unified Knowledge

7. *We forget much that we learn, mainly because we do not unify our knowledge.*

If you will recall your school days you may possibly think of the time when you found you could remember one fact by linking it with another fact from a quite different sphere of knowledge. You learned, for instance, about the city of Rome, then of Athens, then of Carthage; the geographical situation of each, the geological formation, and the civic spirit.

All three items you obtained at different times from different books, and, maybe, at different schools. But one day you discovered the comparative method. You were reading Freeman's "Methods of Historical Study" and came across a passage which showed how history and geography are intimately connected:

"So, as I have often said, and as others have doubtless often said before me, the geographical process which called into being these hills of the Tiber, lower in height, nearer to each other than the hills of Latium, fixed the history of the world for ever."

You read on. You found that in Freeman's opinion the rock Athene could hardly be distinguished from all that the name Athens stands for.

Almost immediately you see what your teachers ought to have pointed out to you long ago, namely, the unification of knowledge as an aid to understanding and to memory. The very effort to master the life of, say, six cities, induces such comparisons and contrasts that hundreds of details are registered in the mind without any difficulty. These details

would otherwise be forgotten; or live a vague and uncertain existence in memory.

The word *Frontier* is easily comprehended; but if you make frontiers a study—that land or sea which divides nations from each other—then the Pyrenees, the Alps, the Straits of Dover, the Rhine, become a part of psychology as well as geography. Your reading of books is unified.

## How to Remember Your Reading

We forget much that we read in the Press and in books, because we do not consciously connect it with what we already know. For instance, to-day we may read an old article on the Tolstoi Colony in Essex. It sets forth details of life and work pursued under "ideal" conditions.

Now if we just read the article, and, at the end exclaim "Very interesting," then turn to a page on manures, we are not likely to be able to recall that article.

But if we pause a moment to recall what we can of previous colonies—such as Brook Farm, the Oneida Community, and the various Ruskin Colonies in this country, and other socialistic enterprises in South America, we shall by comparison and contract so unify our "Colony" knowledge that any moment we can begin a talk on the subject, amplified by criticisms—serious and humorous.

At the end of each day one can safely and usefully ask these questions: "What have I learned to-day that was new to me? What other knowledge did I possess which was similar to, identical with, or

ifferent from this new knowledge? . . . Does the unifying of these items suggest any new reflections?"

The adept seldom puts these questions to himself formally; indeed, he does not use them at all. His mind works with great rapidity, and he asks and answers such questions, unconsciously, the whole day long. That is what training can do.

## Memory and Mnemonics

8. *We forget details which, owing to their lack of connection, are peculiarly resisting to the memory.*

To overcome this difficulty it is necessary to fill up the gaps between one fact and another. The housewife goes shopping and must buy butter, eggs, darning needles, date stamp, lamp oil, a magazine, Dutch Cleanser and toothbrushes.

This is not a long list, but a mere male might find it difficult to remember after having heard it only once. The housewife makes a list—she can't do without one—and thus solves the difficulty; but, even so, she has to make a mental map of the streets, so as not to cover the same ground twice or thrice.

Students of the professions have to learn—in the sense of being able to reproduce at a moment's notice—a number of figures and letters, between which there is no essential connection. Take the following as an example:—

$$80\ 8c + 345 \quad (H - 8 + 25S) \quad \begin{matrix} 0 \\ (1) \end{matrix}$$

This is used by gas engineers, and it is a specimen of many others which mathematicians

employ in making calculations. Some men seem to be able to recall with ease; others are often "stumped."

There is a way in which the difficulty can be overcome, and that is by turning the formula into words and sentences by assigning figure values to the letters of the alphabet. Here is the figure-alphabet of Fauvrel-Gouraud:—

0. s, z, c (soft)	5. l
1 t, d	6. sh, ch, j, g (soft)
2 n	7. k, ch, g, c (hard)
3 m	8. f, v
4. r	9 p, b

If you wish to memorize a telephone number which you frequently forget, say the Samuel Limpel number, "Cross 5332," you form a word, or words, representing the figures. To do this you make use of the vowels, and of w, y, x which have no figure value.

The words *lame man* stand for the figure 5332. Associate this with Mr. Limpel's name, thus:

Limpel—hmp—lame man  
5 3 3 2

If you need to use the word "Cross" you can associate it with the name of Limpel.

The gas formula is dealt with in the same way, but it is of interest only to students of the calorific values of coal.

## Memory and Revision

9. *We forget much because we so seldom revise what we learn.*

This is not only important for a schoolboy or a college student: it is equally important for an adult in business, or a profession.

By this we do not mean that every bit of knowledge we get has to be revised in order to be recalled. That would make life a torment. We mean that the things it is important we should remember need to be revised occasionally.

If a business man has to know the figures of a certain company—say the profits for ten years—he cannot always be quite certain of the £ s. d. unless he goes over the amounts until they are fixed in his memory.

Here we see a new importance of that old exercise which consists of going over the deeds of the day before finally retiring for the night. It provides an opportunity of revising knowledge recently gained, and thus to impress it on the mind; and it assists in unifying the new knowledge with the old, providing further for its accurate retention. From the Day Book of the Mind you methodically enter up into the Ledger of Life.

In the P.O. Savings Bank there are nearly 80,000 unclaimed accounts—from about 5/- to hundreds of pounds, the average being £16. How did that fact arise? Was it forgetfulness entirely?

## MEMORY TRAINING

## RÉGIME

It will be evident from the foregoing pages that a régime for training the memory power is not difficult to draw up.

1. *First, believe in your memory:* do not discredit it by doubting it, and inhibit its power by saying it is weak.

When you have a task that calls for the recollective function, do not say, "I shall *never* remember this"; rather say, "I shall"; and encourage yourself to believe that *can*, instead of *can not*, is the real truth.

A little difficult at first, this mental attitude will later become habitual, especially if you adopt the principle of using the *will* to remember. Thus the method is the very simple one of suggestion: "I can and I will recall." This excellent drill, carried out morning and evening for a few minutes, believably, will make a conscious difference to the worst forgetter.

2. *Interest must be active and compelling.* Fully one half of the interest power of our lives is created by attention: it is not natural and spontaneous. We say this because people get the notion that interest comes direct from Heaven, a gift of the gods. Some of it does, no doubt—witness the interest of the poet and the painter in their art, or the close application of a mechanical inventor.

But for most of us interest is the creation of



attention. We *have* to do something for a living; and we turn to this and that until we "get interested" in a line which probably fits in with two-thirds of what natural inclination we have.

Indifference and inertia are devils to be avoided. If you want to keep your intellect bright and clear, have nothing to do with these devils: get absorbed in something that appeals to you.

It is, for instance, the one way to remember experiences of all kinds. You are interested in them, and, therefore, take pleasure in recalling them. It is the thing to which you are indifferent or hostile that you forget.

One of the problems before you, then, is to be on your guard against these two feelings; indifference and aversion. They will infallibly lead to forgetfulness, simply because the mind takes no interest in subjects and objects thus qualified.

Whatever you have to remember you should first of all look upon as necessities calling for attention: then as objects of interest: finally, if you can rise to it, as objects of affection. This simple fact solves half the memory difficulties of the world. What is more natural than that the things which are esteemed should linger in the memory; and those which are taboo should tend to be forgotten?

3. *Close attention deepens the impression.* To recall a fact you have read, you must know it; and you can only know it if you have concentrated long enough on it to understand it. Time is needed for this work—not necessarily a vast amount of time, but sufficient for the purpose of true knowledge.

Reduce your speed so that you can contemplate your subject in this way. A little well-digested experience, gathered during the thirty days of the month, is better than much experience which haste has not allowed us to appreciate.

Along with this fact must be taken the need of revision. After a period of years even a deeply impressed fact will not always promptly reappear in consciousness. It has to receive a certain amount of repetition in order to secure speed of recall.

During the course of business and social life much of our knowledge is momentarily revived, although it may not be expressed; but the Latin we learned at college, and knew well at the time, is "rusty." We have not revived it for years. Hence, we stumble over a simple inscription on a coin or on a crest. The things we have to remember now should be turned over occasionally, it is the only way to secure ready knowledge.

"But how does one revise one's knowledge?" you ask. By organized reflection. You have certain business, private, and social interests. They have an importance. Let us suppose that you have three particular or favourite subjects—advertising, rose-growing, and young people's games. Whenever a new idea is gained, connect it with all you previously knew on these topics. This revives past memories and "keys" them with the present.

4 *Let one form of memory-power help other forms of the same power.* For instance, the keenness of eye memory should help out the defects of ear memory; and ear memory should be brought up to

the level of eye memory as nearly as possible. We are born with these differences and are not responsible for them. We can remember a face but not a name, or we are always certain about names, but faces escape us entirely.

Dates, figures, statistics may be as easy as the alphabet, but lines of poetry never stay with us, or the poetry stays and the figures go. In such cases an effort should be made to bring the weaker memory into line with the stronger memory. It can be carried out by practising the exercises.

5 *All knowledge we gain should be compared and contrasted with knowledge previously gained, so that, being "placed" correctly, its revival in consciousness is most easily assured. This is the great rule of mental organization.*

Men of leadership in science and art have always been noted for their power of co-ordinating experience rapidly and effectively, and memory plays an important part in discovery, as all the history of progress abundantly proves.

If we allow experiences to come and go on the anyhow method, that is, if we learn something new every day without linking it up with the new things we learned last week, or a year ago, much of our time is wasted, and our memory-power is not being used effectively. The three questions enumerated on pages 74-5 should be rigidly applied daily until a habit has been formed, then, unconsciously, all knowledge tends to unify itself.

6 *Unconnected facts, or formulæ, or congeries of dates and figures, should be codified on the mnemonic*

*method.* Students preparing for examinations, medical students, for instance, find it necessary to use these aids to memory. The resort to such aids is not weakness; it is a saving of time and effort.

The professional psychologists who have condemned mnemonics would not continue to do so if they had to master the details and tables which an engineering student often has to master ere he can be admitted to his degree. Experience would prove the value of mnemonic devices.

7. *Memory training should continue throughout life.* At forty we ought to begin again to learn verses by heart, or facts, or a little group of statistics—anything that interests us, in short. And why? To keep the recollective abilities *supple*, and to maintain the feeling of "I can."

Too often age, bringing with it a few failures, induces pessimism. Fear grips the heart. The spirit of resignation to fate takes possession, and a dull and dreary outlook follows.

This sort of thing must be stopped. Mental powers need not decay at an alarming rate; they ought not to decay at all if we care to take the necessary precautions. Certain kinds of memory may be somewhat impaired on account of physical debility, but not the other functions of the *mind*.

## THE VALUE OF EXERCISES

This course, like a physical course, calls for *action*. To develop your mental abilities you have

to practise the prescribed Exercises. It has been truly said that "there are no gains without pains." Do not be satisfied with a study of the Sections. That, indeed, will help you greatly; but work on the Exercises will help you much more.

#### EXERCISE V

It has been found, by experiment, that in committing passages to memory it is easier and better to learn the whole rather than to divide it into parts and master one after the other. Here, for instance, is a four-line stanza from Campbell:

On Linden, when the sun was low,  
All bloodless lay the untrodden snow,  
And dark as winter was the flow  
Of Iser, rolling rapidly

The usual way of memorizing is to learn the first two lines by rapid repetition, then the next two, finally repeating all four together.

The better way is to go over the whole stanza and to learn it as a whole by getting hold of the ideas and the order of them. In this way you avoid one great danger of forgetting.

Reciters who learn in the old way will sometimes stop—they have lost themselves. The *place* is generally at the end of a section, the beginning of the next is not properly associated with the foregoing.

Try to learn as a whole the following passage,

or some other piece which you would like to be able to quote at will.

"But pleasures are like poppies spread:  
You seize the flower, its bloom is shed!  
Or like the snowfall in the river,  
A moment white—then melts for ever;  
Or like the borealis race  
That flit ere you can point their place;  
Or like the rainbow's lovely form,  
Evanishing amid the storm."

#### EXERCISE VI

Study the directions, few or many, in which forgetfulness is one of your weaknesses. There is always a reason for failures; and, when you have found the psychological reason, it is necessary to pursue the matter further and discover a fault in method.

Take the case of Jan Forbiter. He used to forget his office keys, and as a result had to go humiliatingly to the manager—three times in three months—for duplicates. But this was due to a fault in the method of changing his clothes, and the contents of his pockets. *System* was the cure.

He then became guilty of forgetting appointments, of which he has a good number. He did not *want* to forget them. They were important. But somehow he *did* forget. Method, once again, was the remedy. Instead of jotting down an item on his shirt cuff, on a slip of paper, or on the back of an envelope, he used a specially prepared diary; and at the end of the day went over a list of "key" words

relating to his complete duties. "Appointments" was one of the words. Everything was entered up, and forgetting ceased.

There is something very annoying in these small forgetfulnesses. If you have any of your own, *method* will go a long way to cure them. Professor R. S. Woodworth, of Columbia University, has said that "in general, memory training consists in improved management of the learning process."

#### EXERCISE VII

Select a picture which appeals to you as attractive, not to say beautiful. When you have jotted down your reasons for liking it, ask the following questions and endeavour to find answers:

- (a) Have I, in my reading, ever come across a description which is suggestive of this picture? In histories? In poetry? In novels?
- (b) Have I seen a picture anywhere which is at all like it? If so, what are the similarities and differences?
- (c) Or does it stand alone, quite unrelated to anything before it and after it?

If a picture is not easy to select, choose a book, or some other object. The aim of the exercise is to develop *associative memory*.

#### EXERCISE VIII

In the district, or town, in which you live, there may be antique dwellings, old halls, churches, or

other buildings which are worthy of attention because of their age. In the investigation of them you would find excellent opportunities for skilled observation. Use whatever books or pamphlets are available.

Architecture, whether ancient or modern, offers great scope for sight training, and, incidentally, the æsthetic feelings receive satisfaction.

#### EXERCISE IX

Hundreds of telephone call kiosks have been supplied with mirrors: the professed aim being to prevent people from scribbling on the walls—said to be a destructive habit.

These mirrors have been called a "psychological success." How do you think this success has been achieved? Why do the mirrors prevent scribbling?





QUESTIONS AND ANSWERS ARISING OUT OF THE  
PSYCHOLOGY OF HAPPINESS AND SUCCESS

*When does a man get his real chance in life?*

The question is too general. Except this: that he gets his real chance when he has so improved his mind and character that he is fit to seize a chance. A big chance passes an inferior man. He can't *see* it. And he could not use it even if he *did* see it. Only a qualified man can handle a big chance. The secret then is this: multiply your abilities or increase their strength, and your chance is bound to come. Chances gravitate towards brains and reliability.

Meanwhile, there is one rule of action which you cannot afford to forget: *do your best work now*. Don't wait for the chance to come. That chance will come all the more quickly if you are mentally alert and capable.

*If the ability to distinguish between the important and the unimportant is possibly the first lesson in the art of living, what would you say is the second?*

Yes, and the third, and the fourth, and so on up to the end. You are evidently a questioner! But we will make an effort to find an answer. Our suggestion is this: *to get proportion* is the second lesson. It is an echo of Aristotle's doctrine of the mean between the two extremes. not too much, not too little. You are then a Master of Quantity.

Ferrero, in his *Modern Unrest*, deals with the point.

"The profound fault of modern civilization is that, in everything, it does not know where to stop. Whether it manufactures munitions, whether it creates riches, whether it increases the population, whether it searches for truth, whether it creates beauty, it is always carried farther. No result is sufficient, and none seems final."

Isn't that true? Disproportion is one of the sins of the age. And what trouble it is causing us!

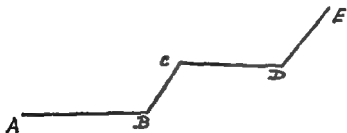
*How many ideas is the human brain capable of holding?*

To be quite candid, nobody knows. Dr. Hooke, a famous mathematician of Newton's time, said that he estimated the number to be 3,155,760,000; giving one idea to one brain cell. This provides you and me with plenty of room for action without fearing that the available brain space will be used up. Modern authorities (1936-7) speak of thousands of millions of cells in the brain, and no physiological psychologist appears to imagine that with most of us all cells in the upper storeys are likely to be "let." Don't worry! There's plenty of storage room in most brains.

*I work hard at my studies and make a little headway, yet there are times when I seem to make no progress at all. Why is that?*

Because all progress is somewhat like a staircase. Look at the diagram on the next page

You begin this present course of training at A. Until you get to B you don't seem to advance very much (It is called a *plateau*). But at B you take a sudden rise upwards. You are encouraged. You feel you are getting on. Then you are discouraged, from C to D is another level. Yet at D you are encouraged again for you advance higher in skill to E. So it goes on—and at last you attain to Proficiency.



*Do you advocate the use of a time table for one's leisure hours?*

Decidedly. How do you expect to make the best of your time unless you organize it? You already have a plan for saving small amounts of money and you know how little you would save were it not for this plan.

The same fact holds good in other ways. You soon save 1,000 hours a year just as you can save 1,000 shillings. So put down the days of the week and map out your available hours. Then give them to (a) self development (b) recreation and (c) social demands.

Day of the Week. 7 p.m.-8 p.m. 8 p.m.-9 p.m.  
9 p.m.-10 p.m.

*Monday*

*Tuesday*

Wednesday

*Thursday*

*Friday*

*Saturday*

*Sunday*



## SELF-TRAINING

If knowledge is power, and it is, you can develop memory power by an honest and thorough use of the following questions. There is a proverb which says, "Nothing is difficult when you know how." Hence, when you have become acquainted with the ways of memory, you have taken the first step to become a good memorian. The next step is *practice*. That is a matter for your own enthusiasm and conscience. But think of the benefit which follows from self-drill, and from putting into daily practice all you have learned.

## QUESTIONS

1. What is the evidence in support of the claim that we never really forget anything? (pp 53-4)
2. Why is forgetfulness, as we experience it, a mental mercy? (pp. 54-5.)
3. Does a man who is described as having "lost his memory" lose his intelligence, and all his experience? (pp. 55-7 )
4. What is the result of saying, continually, "I have a poor memory?" (p. 58 ) Are you guilty in this respect?
5. What is the second cause of forgetting? (p. 59 ) If you are lacking here, are you taking steps to apply the remedy?

6. Why is interest so potent in recollection? (pp. 60-3.)
7. Do we recall pleasant events, and persons, more easily than unpleasant events and persons? (p. 63.) If so, why?
8. Will not a high degree of unpleasantness tend to deepen the memory of the circumstances concerned? (p. 64.)
9. Give in your own words a brief account of the reason why the student of mathematics forgot his formulæ. (pp 65-6)  
Have you ever discovered anything analogous to this in your own affairs?
10. What is the statement about forgetting in connection with "a deeply emotional experience"? (p. 67.)
11. What happened when the Professor went to the booking office for a ticket to Groverton? And what was the explanation? (pp. 68-9.)
12. How is Impression related to Recollection? (pp. 69-70)
13. Is it possible for one kind of memory to help another? If so, how? (p. 71.)
14. What does Unified Knowledge mean? (pp 72-4)  
Have you formed the unifying habit?
15. How can mnemonics be justified? And when? (pp. 75-6)
16. State precisely the place of revision in the work of memorizing. (p. 77)

## PLAN FOR CARRYING OUT THE RÉGIME

<i>Mon.</i>	Drill in Paragraph (1)	p. 78.	Practice of Ex. V.
<i>Tue.</i>	„ „	„ (2) pp. 78-9.	Practice of Ex. V. (longer piece).
<i>Wed.</i>	„ „	„ (3) pp. 79-80	Practice of Ex. VI.
<i>Thur.</i>	„ „	„ (4) pp. 80-1.	Practice of Ex. VII.
<i>Fri.</i>	„ „	„ (5) p. 81.	Practice of Ex. VIII.
<i>Sat.</i>	„ „	„ (6) pp. 81-2.	

## Revision of Questions and Answers.

This is the end of your second effort at self-training. How do you feel about it? Are you slightly discouraged, or do you feel that your grip on yourself is growing? If the former, you will get over it; if the latter, you will go on to conquer Section Three. There is a tedious element in all training, whether for sports or mental efficiency. But forget it, and press on.



ANSWERS TO THE FOLLOWING QUESTIONS WILL BE  
FOUND IN THE THIRD SECTION

BUT

MAKE AN ATTEMPT TO ANSWER THEM YOURSELF

1. What is your answer to the question raised in Exercise IX?
2. Napoleon said, "In an army, you tell the cowards they are brave, and you induce them to become so." Do you believe that? If you do, give the reason.

ANSWERS TO QUESTIONS IN SECTION I

1. We can put a certain amount of blame on selected factors, such as the bad luck of suffering from some inherited physical disability, or from an accident in early days for which we are not in the least responsible. We can also in some senses probably attribute responsibility for specific drawbacks to defects in home training, to wrong methods of teaching at school, and to unfortunate happenings in business which could hardly be avoided . . . But let us suppose you yourself have rightly apportioned the blame for any disadvantage from which you suffer. What then . . . ? Is it not still true that whether you blame your stars, your heredity and what not, your future is in your own hands?



If you *are* an underling, and can say that you find yourself handicapped through no fault of your own, is it not logical to forget those disadvantages and to begin forging ahead? Drawbacks and defects are not there to be grieved over only; they have to be overcome, and in that you may become the architect of your own fortune.

2. This correspondent is rather short-sighted, speaking mentally. If he were practising physical exercises he would say "All I get out of my work in gymnastic movements is a knowledge of the movements themselves" But other people know that he is getting health and strength. And all his observation exercises in High Street, B—— give him not only a knowledge of shop windows, but a keener eye and a more alert mind for things seen *anywhere*.



### THIRD SECTION

#### EDUCATE YOUR DESIRES—AS WELL AS YOUR INTELLECT

*"It seems to me that intellectual development often hinders emotional development."*

—ALDOUS HUXLEY,  
*in Sullivan's Contemporary Minds*

*"It is humiliating that I cannot get through one single day . . . without wasting time on thoughts I do not desire to think."*

—ARNOLD BENNETT, *Journal*

#### Emotions Make or Mar

We have chosen the word "Desires" deliberately. It embraces practically the whole of our emotional life. But in applying the subject to your needs it will be easier to refer to emotions or feelings, using both words as if they meant the same thing. Actually there is a difference.

Our first projected plan of procedure dealt with interesting topics like the feeling of the sublime *versus* the ridiculous, with idea-forces, with dreams, also borderlines between

1. Body and Mind,
2. Thought and Feeling,
3. Conscious and Unconscious,

and lots of other things about which we are often curious.

Yet the whole scheme was dropped.

Our purpose is to say something more specific and more practical. You are not really interested in trying to find out where your body ends and your mind begins. You don't care whether or not you shake your mind when you shake your head. It's too metaphysical.

But you do care when you open your newspaper one morning and discover that a motor-car driver developed a feeling of fatigue which, in its final outcome, killed a man and severely injured the driver himself.

It brings psychology home to you, and makes the subject a practical reality

Already it is a criminal offence to have the wrong feeling when driving a car

Imbibe too freely, and feel too jolly, and . . . well, fines are heavy

It is now going to be an offence to drive when too fatigued.

Feelings are important for a great many reasons (We are going to condense into a few pages some of the results of 40 years' experience.)

You will not object if we exemplify a few of them? Some you know, others you have not fully realized.

Briefly, your emotions are the masters: your intellect is the servant.

Realize that before going a step further. Your

emotions prompt your thoughts and, eventually, control your actions.

That is why they have to be governed. For instance, if you heard a foolish man say: "I have a feeling that I should like to test cocaine in order to exercise my will-power in overcoming the effects of the drug," what would you say to him?

You would say a great deal.

And we know what it would be. Curiosity is an intellectual feeling which has led to brilliant scientific discoveries, but it is a feeling fraught with peril when employed in wilful experiments with dangerous drugs.

A book of one thousand pages would be too small to contain all that could be said about our feelings and emotions. J. H. Denison's volume on *Emotions as the Basis of Civilization* is suggestive in this connection.

You will, therefore, not expect us to cover the whole ground in the small space at our disposal.

What we propose to do is to select a few of the more important factors and illustrate them by examples from the newspapers: others, from every-day experience.

They will deal with:

(a) Fear, (b) hate, (c) vanity, (d) love, (e) avarice, (f) despair, (g) uncertainty, (h) self-confidence.

In this way psychology will be taken out of the classroom and displayed in every-day action

## Fear

The first case is that of Miss Jean Batten, during a flight from "down under" to London. (She was safe at Foggia.)

"But that was nothing to what happened while I was crossing the Timor Sea.

*"I was flying at 6,000 feet and 250 miles away from land. Suddenly the engine spluttered and stopped!*

*"I went cold as I began a long glide down to the water.*

*"I worked frantically with the throttle control I had no collapsible boat and no means of saving myself*

*"Then, only two thousand feet above the waves, the engine gave a tired little cough and started again*

*"Up there in the clouds I started to sing as I flew on."*

Can't you imagine her feelings?

Danger—over a shark-infested sea!

But fear often stimulates both mental and physical muscles—in right-minded people. She worked "frantically." Soon she was victorious—and singing.

Some writers will tell you that *all* fears are bad. Incorrect. In some early forms they lead to salvation. Better that Miss Batten should have fear and rise into the clouds, than have fatalism and fall into the sea

In general, however, confidence is better than fear. Of this, more anon.

## Despair

Every one of us has been near despair about something or other, so we know what the feeling

is like; but not to the depths described in the following newspaper item:

*"Daily Express" Correspondent*

WARSAW (Poland), Wednesday

"Dr B K—, twenty seven year old brain specialist, of L—, met and fell in love with a beautiful nineteen year-old girl student, Esther E—. They arranged to be married at the end of this week

"To-day an old friend called unexpectedly

"'You will not be able to get married,' he said.

'I have learned that Esther is your sister'

"Dr. K— made investigations It was proved that Esther was his baby sister, who disappeared nineteen years ago during the Russian revolution. She had been found and brought up by strangers Dr K— went home and injected morphia into his body He died "

When you have finished the reading of the item, your exclamation is probably, "Poor fellow!"

Would you have committed suicide? No. Why not? Try to formulate your reasons. Pencil them in the space reserved below:

Because

(a).....

(b).....

(c).....

Pause long enough to give intelligent and honest answers. You can take the matter up again later.

### **Avarice: The Love of Money *per se***

It is generally supposed that the love of money, as money, is confined to a particular class, chiefly

men Below is given an account of a woman—all names deleted—who gloried in £ s d the while she suffered torments of fear lest her deception would be found out

### PENSION FRAUD BY WOMAN

*£1 117 Obtained in 19 years*

#### MONEY DRAWN AFTER RE MARRIAGE

Mrs ——— was yesterday sent to prison for three months for obtaining money by false pretences from the Ministry of Pensions It was stated that the frauds had been going on for 19 years

The prosecutor said on the death of the woman's first husband a soldier she was awarded a pension which had been increased from 10s to 26s 8d a week In May it was discovered that she had married again

She had drawn altogether £1 117 after the death of her first husband 19 years ago The fraud was made all the worse because shortly before she married for the second time she wrote to the Ministry of Pensions asking what her position would be in regard to the pension if she did marry again

She was told that the pension would be settled by a lump sum She then wrote back saying that she would not be getting married again after all

I am glad I have been found out With the fear of being found out always hanging over me my life has been a terrible one she now said

Ruminating in her cell this unhappy woman must realize that nineteen years of affluence, plus agonies of fear, were not worth while

We shall not point a moral We leave that to the ethical experts But we will say this that scores of people who find themselves in similar trouble might have been spared the ~~disgrace~~ if

while still young, their teachers and guides had given some attention to the training of the emotions.

D H Lawrence, a man and a writer who understood the surging feelings of human nature, says in one of his letters

"A man who is emotionally educated is as rare as a phoenix"

## **The Higher Feelings**

You may be inclined to ask, at this point, whether emotions of another kind do not create a less gloomy and more noble outcome than the cases just quoted. Undoubtedly they do.

Lord Nuffield in 1936, looked long and feelingly on the less fortunate areas in Great Britain, and moved by sympathy for them, wrote a cheque for £2,000 000, the money to be spent according to the discretion of an appointed Trust.

In these commercially distressed areas there were men and women who in spite of a tendency to despair, retained confidence in themselves and in a better future. Their hearts saved them.

All that is best in life, your life not excepted, begins in the higher emotions. Yet we have to be realists, and see the world of human nature as it is.

## **Anger**

All of us are guilty. We become angry—some times justly, sometimes not.

But, as always, there should be control other-



wise there is danger    Here is a sorry instance of  
fatal weakness

### LOST CASE

#### SHOT AT THE JUDGE

I find against the plaintiff    said Judge P—  
in a Chicago court

The defeated lawyer rose revolver in hand    A  
volley of shots rang out in the crowded court

Another lawyer fell dead

The judge ducked behind his bench as the  
gun was turned in his direction splintering his  
chair

The assailant was still firing wildly when a  
courageous fellow barrister felled him with a blow  
to the jaw

You have never heard of such a case before?  
Nor have we    It sounds incredible

A desire to win the law suit at all costs appears  
to have been the cause of the crime    This barrister  
may have known the law, but he did not know the  
hidden dangers lurking in himself

He may have been a graduate and an LL B,  
but he was a sad failure emotionally

It only shows how a man's intellect may be in  
good shape while his feelings are raw undeveloped,  
and quickly out of control

### Love and Hate

We cannot find room for all the material before  
us    Some of it is highly dramatic    A married man  
and a young girl were prepared to die together  
rather than give up their association    a young  
woman's affections are set on a *man sentenced for*  
*seven years* and she is quite willing to wait for him

If love, in its length, breadth, depth and height, is the greatest thing in the world, as authorities have said, it can only be because it leavens everything it touches.

Do you want to be creative and develop ideas easily? Love your subject.

Do you wish to be popular with other people? Then, instead of despising them, learn to appreciate them with that degree of interest that approaches affection.

Do you desire a stronger physique, better health and a longer life? Then cultivate good will to all, and its psychic influence will convey benefit to every cell and sinew, just as hate will set up mischief. You recall that saying:

*The soul is form and doth the body make.*

## **Hate**

Hate? Hate is a kind of mental poison. At any rate it is for most people.

And psychological research has proved beyond a doubt that feelings like anger, fear and hatred cause both favourable and unfavourable results in the blood, and in the body; another illustration of the old truth—the effect of mind on matter.

Besides, hatred fosters ideas which too often lead to evil designs and actions. Fulfilment may mean complete disaster or, at best, only a temporary advantage. Hence, the evil possibilities of hate are such that there is every reason to offer it no hospitality.

## Super-confidence and Vanity

If you ever achieve a distinctive success, you will find yourself confronted with a new problem, namely: "How to avoid vanity and super-confidence."

Take an instance which concerns a very famous chess champion.

### ALEKHINE TO GO INTO TRAINING

VIENNA, Wednesday

"Dr Alekhine, former world chess champion, will take a course of physical training in readiness for his attempt next year to recapture the world chess title from his conqueror, the Dutchman, Dr Euwe

"He attributed his loss of the title to loss of confidence in himself

"'I was too sure I would win,' he said 'I was leading after one-third of the matches had been played and got a little careless. When I eventually saw that Dr Euwe was gaining ground I grew nervous and lost all confidence in myself'

"So he will take his physical training at his castle in Dieppe

"He will take part in the tournament to be held in Nottingham from August 10 to 28 next

"In addition to Dr Euwe, his opponents there will include Dr Lasker and Señor Capablanca, both former world champions, Sir George Thomas, and ten other international masters —*Reuter*

"Never undervalue the merits of your competitor," seems to be the moral here, but we are not concerned with that in itself, so much as with the emotional cause of it

"I . . . got a little careless"

There you have it! For a time he surveyed the world as a *Master*—supreme and unbeatable. He failed to watch his feelings, and they led him astray. . . . Admittedly, it is not always easy

to retain control. A case in point is the match between Miss Round and Miss Hartigan in which (as the reporter said) a doubtful 'out' caused Miss Hartigan "to break her concentration

## Confidence and Steady Nerves

Below is a most interesting case of the right emotional attitude during competitive strife. It refers to John Langley, the young and expert golfer

### BOY GOLFER HAS NO MATCH NERVES

The secrets of his success are two  
He plays golf easily—experts say he uses  
25 per cent less energy than the average golfer  
He finishes the round fresh

He is that phenomenon—a golfer almost  
without competitive spirit

His father taught him from infancy just to  
play golf as a series of perfect shots. So he  
simply goes on doing his shots irrespective of the  
score or the weather or the crowd

Young Langley is exempt from the agonies of nervous strain many golfers suffer

Note these points

- (1) He does not bother himself with feelings about his competitors
- (2) He is therefore free from disturbing thoughts and can focus attention on his shots

You now see more clearly than ever how controlled feelings and emotions make for success. A word to the wise is enough!

## The Inferiority Complex—so called

Feelings or emotions act in a positive or negative manner. They can help us amazingly, just as they

can hinder us to the same degree Don't forget that

You can burn a house down with petrol, or you can drive a car with it

Use your emotions constructively Make them your friends, not your enemies Compel them to work for your success and happiness Even the dreaded inferiority complex—so called—can be made to promote your interests

You may be tired of hearing about the inferiority complex, or, on the other hand you may wish to have it explained in a manner personal to yourself.

The inferiority complex is older than creation

According to Christian tradition there was once a war in Heaven

The Devil began to create discord

There was no Hell at that time

It began when Satan got an inferiority complex

He was expelled from the Presence And Milton stated the result in clear terms

' Better reign in hell than serve in Heaven,' said Satan

Inferiority consciousness is one of the results of comparing ourselves with other people Some of these people appear to be better, superior, or disagreeably ahead of us If we accept the facts in a reasonable way, then begin the work of improving ourselves in some direction, we shall in time set up a series of excellences which constitute a superiority, atoning in this way for the inferiority of the past

If, on the other hand, we become malicious, or

spiteful because of the superiorities of other people, then, without knowing it, we shall prepare our hearts and minds for the growth of feelings averse from the interests of others—nay, strongly against them.

And the effect on ourselves will be exceedingly bad. Yet, as already shown, "inferiority" may be good—if we take the sensible view.

Extremely sensitive boys and girls are soon ripe for inferiority feelings. Even when they are grown up, the ground is always ready for sowing and harvest. There was a case in the newspaper not long ago in which a Chinese officer "lost face" because his wife slapped him in the presence of other people. So he destroyed himself! You can say it is foolish, of course. But it would have been infinitely better if that officer could have got rid of his native desire for "face-saving." His inferiority complex killed him.

### **Inferiority Consciousness is Universal**

You may ask: "Do very prominent and important people have these inferiority feelings?"

Yes, until they have compensated for them.

And even then the memory of them remains.

Take Mussolini.

What! The great dictator? Assuredly.

In *The Tumult and The Shouting*, Mr. George Slocombe (while interviewing the Italian leader) says, "I suspected in him a strong inferiority complex only mastered by a powerful will."

Take a great French writer and critic like St.

Beuve. In the *De Goncourt Journal* there is a record of a dinner at which St. Beuve said:

"I wish I were English; an Englishman is at least somebody."

Evidently not a sufficient number of French people in that century were ready to acknowledge his distinguished gifts; whereas, in England, literary merit was recognized and everywhere acclaimed.

Could you imagine Lawrence of Arabia as suffering, unknown to himself, from inferiority consciousness? A man with all sorts of intellectual distinctions? and the talk of the world?

It is difficult, certainly; and yet another famous writer, who knew him well, says:

"Nothing short of world fame could assuage his inferiority complex."

A great many complexes have their origin in bodily defects. This is Adler's view. Bacon noticed it in his day, and observed the psychological result.

"Whoever hath anything fixed in his person that doth induce contempt, hath also a perpetual spur in himself to rescue and deliver himself from scorn; therefore, all deformed persons are extremely bold."

So Lord Bacon laid the early foundations of our modern inferiority philosophy.

## Six Conclusions

Any kind of comparison—physical, mental, commercial, or social—which results in a feeling of

self-depreciation, reacts unfavourably unless handled in the right way. And the right way is cheerfully to accept the fact of inferiority, then begin afresh the work of self-realization.

You will not care whether you become quite as good as the other man. All you aim at is to reach the maximum of which you are capable. After that you will not worry.

The six conclusions that emerge from our brief analysis of this subject are:

- (1) That almost everybody of importance and unimportance has inferiority consciousness in some degree dating back to early days.
- (2) That it is a natural outcome of human comparisons and contrasts
- (3) That in some cases the feeling dies because the people concerned are quite indifferent.
- (4) That in other cases the inferiority feeling causes secret and bitter resentment. This exercises a bad effect on the mind and the nervous system. It is a species of fear. The schoolboy who wrote about "inferiority" was right psychologically.
- (5) That it may exercise a good effect if treated on rational lines.
- (6) That there is an attitude of mind and soul which promotes the success of the remedy.



## Inferiority and Progress

Go over these points carefully. Give special attention to Nos. (5) and (6).

As for (5), you must remember in the words of a medical specialist, that this feeling of inferiority prompts all man's struggles. In the normal way it is responsible for all the progress of the human race throughout the ages; in the abnormal way for the psychoses and psycho-neuroses

Hence, if you suffer from inferiority consciousness, don't allow it to injure you. Turn it into an engine of progress. You can if you like.

A recent deliverance from an expert affirms that "Many a man owes the greatest success of his life to an inner nervous unrest." If the unrest is there, use it, and thus get rid of it; if it is not, go forward with your programme.

## Remedies Proposed

As for No. (6), it is bound up with No. (5). Emerson states the active method:

"The only relief I know against the invidiousness of superior position is that you exert your faculty, for whilst each does that, he excludes hard thoughts from the spectator. All right activity is amiable."

And boldly mix with better people than yourself; not in a snobbish way, but to *learn* more. You don't take lessons in golf from somebody whose game is worse than your own.

Goethe states the *principle* which should guide us; the one remedy against superiority, he declares, is *love*. R. L. S. has a characteristic saying on this

matter: "If any man love the labour of any trade, apart from any question of success or fame, the gods have called him."

How does love cure us?

First, by making us more human. We become less self-centred. Adler says that life's failures are all examples of lack of interest in other people. The neurotic, the criminal, the drunkard, the professional beggar, the suicide, the insane person, all answer to this description.

So begin, and maintain, your human contacts.

That alone will help you to forget inferiority.

Next, love excludes the personal element. In this way:

If you are interested in, say, gardening, and your neighbours' flowers and fruits are greatly superior to yours, you are more pleased with beauty and superiority than you are annoyed with your own inferiority. And, in time, your love of beauty in gardens leads to your own success, whereas, your anger, because of inferiority, would have caused you to hate your competitors, to hinder your efforts at better production, and to interfere with your mental efficiency.

## How to Deal with Fears

We have analysed many hundreds of fears; and, as they are often highly mischievous, they need control. Here is a brief list.

Public speaking  
Paralytic stroke  
Ghosts

Winds  
Striking others  
Marriage

Love	Dreams
Ridicule	Making mistakes
Hades	Criticism
Cancer	Appendicitis
The Board Room	War in Europe
Poverty	Dead returning
End of the world	Children
Dogs	Great heights
Dying alone	Depths
Being buried alive	Ptomaine poisoning
Burglars	Being a murderer
Of arousing envy and jealousy	Hypnotic people
Insects	Chumneys falling
Stammering	The Devil
Fear itself	Forgetting something im- portant
Accident to train	Bearded men
Blue prints	Immortality
My family	The sea
Blushing	Red hair
Loss of speech	Insanity
Cats	Fire
Snakes	Going to sleep
Beetles	Old age
Explosion of gas	Anything about Egypt
That people talk about me	Loveless marriage
Perfumes (any)	High mountains
Flappers	Knives
Bores	People who squint
Men with "imperials"	The Second Coming
Ropes	Bow legs
	Forests

We could write for a whole week on this subject; but what you want is guidance and counsel at the present moment for your own affairs.

You would like to trace the origin of any fear which occasionally, or continually, besets you. Prefer rather to spend your energies on abolishing the fear.

Here are some suggestions:

(a) *Don't be afraid of your fear*, if you will forgive that expression. See yourself conquering it. Be persuaded that, despite your doubts, the fear can be overcome. That confidence is the first step. Next, analyse the fear. Here is a method of questioning applied to people who are afraid of enclosed spaces—like travelling on the Underground:

- (1) What, exactly, is this fear? Is it that I shall be suffocated? If so, why are not other people suffocated? If I think the walls of the tunnel might fall in, why do other people manage to read their papers in total unconcern?
- (2) Is my fear merely a wrong feeling? If it is not, what ground is there for it? The miner works in a cramped position underground where the roof may fall in, and yet he does not suffer as I do, so why should I *imagine* things?
- (3) If I can prove the feeling is baseless and irrational, will it leave me? If not, why does it remain? Is it because the idea has somehow become fixed? How then can it become unfixed?

(b) *Fears live on attentions; therefore avoid worrying about them.*

How? Crowd them out by having no time for them, and by giving them no place. Live a full life. Starve them by stopping the food supply.

(c) *Don't expect to be free from fear miraculously, i.e. in a moment.*

There are cases in which instantaneous cures have been effected, but they are not numerous. Your freedom will come slowly yet surely. Do not ask: Am I feeling this fear a little less, or a little more? If you do ask that question the answer is almost sure to be "a little more."

Our forefathers' school copybooks said "Patience is a virtue." We laughed. . . . But they were right. Patience can conquer.

(d) *Use Autosuggestion.*

You cannot afford to discuss the "Can I?" and the "Can I not?" There is only one way for you, and that is "I can." We know that it is difficult to tell yourself you are confident when you don't feel confident.

But the mind works in this way if you go on practising confidence in yourself, confidence comes.

If you are swimming towards the shore and feel that you are sinking, you are more likely to reach safety by saying "I can," than if you told yourself "I cannot go on." The *can* brings out your reserve forces. The *cannot* kills them.

(e) *Keep your sense of humour active.*

A fear is a grave thing. Serious and disturbing. For that reason set up, as often as may be, feelings

of an opposite character. You thereby offset any tendency to lose emotional balance.

You keep your nerve.

You maintain a cheerful outlook.

You advance towards self-mastery.

We do not suggest that when you begin to feel your fear you should turn to jokes for relief—although that might not be a bad thing. For instance, the story of Farmer Brown:

Farmer Brown complained that he could find no old clothes to put on the scarecrow.

"Well," said his wife, "our George said I could give away his old plus-fours suit, as he's got a new one. Why not use that?"

"Don't be ridiculous, woman," said the farmer, "I want to scare the crows, not make 'em laugh!"

It is wise to keep the windows open for humour to enter in; for "it purges the eyesight and vivifies the sympathies." But when we put in a plea for laughter, we are thinking of these words:

"To be able to resist the early symptoms of depression . . . would be to avert attacks of mental disturbance in many cases."

## **A Régime for the Emotions**

You are *you*.

By using that expression we mean this: In dealing with your own emotional nature—your depressions, your angers, your fears, your hopes, and so forth—you will have to work out your own salvation.

It is not difficult when you know how.

All the laws of the mind are on your side. They are at your disposal free of cost—like the laws of Nature.

OBEY, and you will win control.

Yet there are general rules of great service. Rules? you ask. In these days of freedom? Certainly. We are often kept in the right road by a rut. All the same, life is an art, and everyone should qualify. Some of the rules are given below.

The difficulty we feel at this point is to avoid offering you a preachment. Yet science tells us what to do and what not to do. Why not here, also? What follows, therefore, is no sermon. It is the applied science of behaviour.

The first and last rules we shall speak about at the end. So we begin with:

(2) *Watch your desires.* Why? Because they can raise you up or throw you down. Destiny turns on the cultivation of the right desires—or the wrong ones.

Buddha knew how fundamental Desire was. So he said, "Extinguish all desires." You can't do it. Always there is one desire left, namely, the desire to extinguish desires

Besides, desires may be the finest and best things in the world. From among the crowd of them that enter your heart select the most worthy—as an artist would. Make a list of them for your private guidance. Then begin to realize them.

You often have a desire to inflict physical punishment on somebody or other. Haven't you? Listen to the medical specialist:

"If we wish to cure an undesirable emotional tendency in ourselves we *must* assiduously, and in the first instance cold-bloodedly, go through the *outward movements* of those contrary dispositions which we prefer to cultivate."

What did he mean? Just this: That when you become dangerously angry, sit down and open your hands. Don't walk about with clenched fists. When Max Schmeling watched the anti-German agitators on board the *Bremen*, just about to leave New York harbour, it is said that he clenched and unclenched his fists, then hurried off to his cabin.

Desires affect your thinking as well as your conduct. Another reason why you should watch them. A proposition is not true because you *want* it to be true.

Yet human nature is prone to "squeeze" facts and *make* them fit into a much fancied theory.

The logic books are full of instances. The only one we shall refer to here is that of the devout musician who believed the creation story in Genesis was literally true. God made the world in six days and rested on the seventh, "because," he said, "there are seven notes in music!"

(3) *Socialize your feelings.* Why? Because it is more human to do so, and, therefore, leads to a more successful life. It is the key to personality and popularity. "I find among my patients," said a practitioner, "that the secret of happiness lies in the phrase 'somebody cares.'"

Isolation is a poor policy. In this morning's



paper there is a statement about a rich American who, when he went to the theatre, purchased five seats in the row. He was so averse from his fellows that he must have none of them near him. So he sat with two empty seats on each side of him.

He was not quite sane, of course.

Social sanity does not merely recognize the rights of others. It welcomes the group, well knowing that mental friction and good fellowship contribute more than a little to the expansion of mind and the formation of character.

True, you can't afford to depend on other people exclusively for your happiness. That is the other extreme. You must be able to spend an hour with yourself occasionally.

But the right measure of the social and solitary can be attained if you care to make the effort

(4) *Don't be afraid of criticism*—especially in the form of ridicule

The late Viscount Allenby wrote some wise words on this subject. He said

"The first lesson to give yourself is to avoid letting the opinions of outsiders disturb you. Be sure you are right, then carry out your plan. Don't worry what other people say or think about it. But don't do things simply because you like to be different from others. . . . See what others do, watch them, note their methods, then improve on them "

When criticism is fired from the 100-ton ridicule gun, most people collapse! Why not be different

from most people by standing your ground, if you believe you are in the right? To be in dread of derisive laughter is to put your thinking powers into bonds.

Intellectual fear can ruin your perceptions, your logic and your courage.

*(5) Carry out your good impulses and resolves.*

If you do not, you set up a habit of *feeling without expression*.

Educators tell us that there must be a balance between impression and expression. When there is too much impression and not enough expression—that is, more taking in than giving out—the inner life loses its symmetry.

That opens the way to a good deal of mischief.

Contrariwise, one should remember that it is just as wise to restrain impulses and resolves, not good in themselves, as it is to carry out the other kind.

Some time ago there was an indignant individual who had the impulse to utter a slander on another individual. Instead of restraining the impulse, free rein was given to it. That little escapade cost £300 in a court judgment. *Uncontrolled feelings can be very expensive.*

*(6) Be prepared for the "unexpected" feeling.*

The biographer of André Gide tells us that "for certain events in his life his education had made no sort of preparation whatever."

Well, is not that the case with all of us? Are we not liable to be confronted with unexpected

emotional situations? There is the sudden perplexity of avoiding two swiftly moving cars while we are in the act of crossing the street. And there is the sudden arrival of disastrous news for which no preparation was possible.

Presence of mind during emergencies is a power which has to be slowly developed, if it is not born in us. Concentration of mind will help us to avoid paralysis of ideas when beset by new and sensational circumstances. Witness the driver of a car carrying dynamite, who, seeing a collision inevitable, grabbed the parcel of explosive and held it tight to his body—which acted as a shock absorber. A fine example of rapid thinking.

(7) *Remember this: there is such a thing as being economical in the expression of emotion—even glad emotions.*

We are not thinking of older people who for reasons of age have to be careful about intense excitement.

We have in mind younger folk whose ideal is to live sensational moments. More than once we have met with individuals whose devotion to music or competitive sports or theatrical displays has introduced an element of disproportion into their lives.

Fully equipped for emotional response, they fell short in matters calling for reflection. Examinations were a "curse."

Mass spectacles, rousing music, anything with a tremendous thrill—these were life itself! They

sympathized with the modern Continental revolt against Reason.

Why live a lopsided existence? It is sure to impose its penalties. Over a lost shilling you will grieve not only a shilling's worth, but £50 worth.

*(8) Use your reading to educate your feelings.*

There is, for instance, the heroic element in history. You cannot read the story of Thermopylæ without emotion; nor that of the Battles of Ypres or Landrecies without feelings of admiration for British courage.

But discriminate. Don't allow your feelings to surge up against the enemy—and to end there. Focus rather on the bravery and self-sacrifice of the men with whom you sympathize. In that way you attune mind and soul, not only for judgment on such matters, but for participation—if the day, unfortunately, should come for action.

Emotional events happen to the individual as well as to the group. Consider Hamlet and King Lear. There is also the narrative which describes the death of Socrates; and that other personal career which ended in the Crucifixion.

It is impossible to ponder these moving incidents of long ago without experiencing deep feeling; a feeling which does not end in itself, but one which affects our ideas and our judgments in such a way as to create new attitudes of mind, as well as strong convictions.

From this it is but a step to the valuation of

events which happen to us personally. . . . You know the saying:

"Not what happens to me is important; it is what I *think* of it."

Say, rather, that it is what you *feel* about it. Therein is importance; because if you can smile in the face of a grievous setback, there is a chance of recovery; if you wallow in abject misery, your powers are under a ban. You can do nothing.

The reading and the re-reading of these sections of great literature containing a wealth of emotion, deep and high, cannot but contribute to the education of your feelings

## The Love Element

(1) and (9). We said that we would deal with the first and last considerations together. Actually, there is only one, and it should not only figure at the beginning, but at the ending, indeed, all the way through.

Let us explain.

The life of the emotions needs a *centre*; or, to put it in another form, the emotions are so numerous, so varied, and yet so forceful, that unless there is a pivot on which to move, or an orbit to control them, a state of chaos will supervene.

Nearly all the moralists and the prophets have selected Love as the one centre and bond of the life of feeling. They claim that Love keeps all the other feelings and emotions in their proper places.

Maybe they are right. But when one refers to

love nowadays the idea is restricted to its associations with betrothal and marriage. Love? The modern attitude says, "Tut, tut! What has love to do with mental training?" Just this: that there is a direct relationship between love and the growth of intellect; for love is interest-power of an intense kind. One of the sages said:

"If you love and serve men you cannot by any hiding or stratagem escape the reward."

A wise way of putting it! And as true as the law of gravitation.

Lovers—we use the word in the ordinary meaning—cannot be allowed to monopolize the word love for their own exclusive benefit. It belongs to every human sphere. For instance, the love of a window-dresser for a fine display is like the love of an artist for a fine picture.

You can get the comprehensive idea from a reading of St. Paul's famous chapter in *Corinthians I*,

You can see the principle in secular action when you watch a young man, in love with his calling, grow mentally, financially and socially.

Thus, love in the form of intense interest, is a kind of intellectual affection. It keeps all other feelings in their places. It enables the mind to see facts as they are.

### **Some Final Reflections**

We now draw near the end of this section on the *life of the emotions*. We have tried to supplement

what you know already; for, doubtless, you have gathered a good deal from experience.

You long ago discovered that it was not wise to arrive at conclusions during moments of intense feeling. Indignation has caused many a man to say, "I'll sue that man in Court!" Second thoughts, in cooler moments, have resulted in, "I'll wait awhile." Nevertheless, the one idea we wish to drive home is this: *Take Action*.

Let us suggest a method:

- (a) In regard to desires, formulate your chief aim in life—your purpose—the thing you wish to be or to do more than anything else. This is absolutely fundamental.
- (b) Next, focus your feelings on that aim, so as to develop the fires of enthusiasm. This gives you a centralizing power. Other feelings and other ideas fall into their right places.
- (c) Begin at once to eliminate undesirable emotions and motives. Give them notice to quit. As tenants they dislike being ousted. You have to be firm with them. Envy and Jealousy, for instance, are a tenacious couple.
- (d) Abolish fears. When that has been done you will feel a wonderful sense of freedom—like throwing your hat into the air!
- (e) Get the right attitude towards your fellows. Cynicism, i.e. "there's no good in anybody, anywhere, anytime," will kill all original

thinking and enterprise. Slobbering sympathy, *i.e.* "every man is a brother and always to be respected," will land you in Carey Street. Strike the happy mean. Be interested in the way people think, and live, and buy, and sell. In short, be a master of human nature.

(f) Finally, and once more, you are *you*. As a separate person your emotional education is sure to have individual needs which no set scheme can satisfy.

Hence, *make your own plans carefully*. Don't shirk them. A little industry now may make all the difference in the world later on.

This is a course of mental training which is made personal to yourself; and as your emotional nature is perhaps the most responsible part of yourself, you must, therefore, make up your mind to ponder the pages just completed. Seek positive results, not merely means of avoiding unfortunate results. That is, cultivate the best and highest *desires*. Practise the exercises, answer the questions, and you will then take a real step forward.

You will take a further step forward when you begin to translate what you have learned into action. In that way you gain experience. Some knowledge is *static*: it rests in the mind. Most knowledge is for action: it is *dynamic*.



## EXERCISES

## EXERCISE X

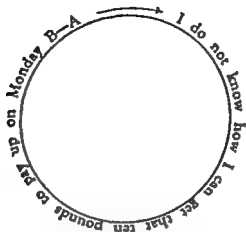
Another form of observation to be used, in addition to those given in previous Sections, is to notice the effects of externals on your feelings and thoughts. One of the latest illustrations of this is from the life of the late King Fuad, of Egypt. He said, "I myself now seldom wear a uniform. I have noticed, by the way, that I think of things quite differently when in uniform." (From the *New York Times*.) This difference is observable in your own case (in all probability) not so much with clothes as in regard to *places, persons and occasions*. These are worth enquiring into, for you may arrive at a serviceable discovery. Let the search be thorough, however—and the conclusion certain.

## EXERCISE XI

Worry, properly understood, is simply the unintelligent repetition of an idea or a feeling, especially about a something which may not happen. Professor Carrel, in his *Man, the Unknown*, says that "business men who do not know how to fight worry die young."

It begins at A and goes round to B, then begins again at A, continuing ceaselessly. It is inadvisable to say, "Don't worry," then do nothing about it. Do your best, not at the moment, but all the time

until some kind of solution has been arrived at. You may not be happy, but you will not be losing self-control.



Do you worry needlessly? If so, use this method of "consuming" your feeling of concern in a constructive manner.

#### EXERCISE XII

William Beebe in his *Arcturus Adventure* refers to the peacock, who "with his aristocratic incomparable display of colour has only a wretched squawk of a voice. The nightingale, embodiment of glorious soul-stirring song, has feathers of duldest russet and grey; and the albatross, master flyer, walks awkwardly along the sand, moving as though each step brought him acute agony."

Turn to human beings. Are there not compensations for every defect? That inability of

yours, which you deplore, is surely atoned for by a promise of excellence in another direction. Isn't it?

Too much self-scrutiny is not good, but enough of it is a necessity. For once, then, draw up a list of your merits and demerits—physical, mental, social, commercial; then strike a balance.

Above all, see to it that your promising qualities are receiving proper attention. They are to give you your place in the world. This exercise ought to do you a real service, for it should give you mental direction, a notion of what to do, and how to think and feel about yourself.

### EXERCISE XIII

Look back over your past life. Mark the years in which you scored successes and suffered setbacks. Analyse the results which were fortunate . . . also those which were not. Were not the mistakes you made due to the excess of some emotion? and does not good judgment, unaffected by feeling, account for your successes? Let us assume that you will answer both questions in the affirmative. What then?

Well, watch the dangerous emotions. They need not be dramatic—like the excitement of a football match. *Monotony* has laid men low often enough simply by paving the way for the acceptance of proposals which ultimately led to a lot of mischief. Feelings of *ennui* give a fine chance to suggestions for enterprises with plenty of "kick" in them. The

search for excitement may be innocent enough; yet it may not.

#### EXERCISE XIV

Somebody has suggested that we should be awakened from sleep by music, say the playing of some piece selected with reference to our character and tastes. The notion is rather whimsical but not uninteresting.

It could be used as a pleasing exercise of the imagination. In your mind, place the members of a family in separate bedrooms. Richard, Amelia, Patsy and Ronald. What music would you select for each? . . . For the parents you would choose a piece known to be acceptable to both.

"The Spring Song," hackneyed as it is, will serve for Amelia who never tires of it. For Ronald—well, only a stirring military march would do. . . .

You are asked to apply the suggestion to your own family.

P.S.—You can allow yourself to make humorous suggestions, but the Exercise itself is invitingly serious.

#### EXERCISE XV

In New York, not long ago (assuming the reports to be correct), there was a dance marathon. Object? To see who could dance the longest. . . . Wages paid and food supplied. . . .

After sixty-five couples had retired, one couple remained. . . . The woman slept on her husband's shoulder: then fell in a faint. . . . Spectators wept.

The husband danced on alone—completing five days and five nights!

Write down your reactions in your Note Book, answering the following questions

- (a) Is a Dance Marathon justified from any point of view?
- (b) Is it a Marathon at all, strictly speaking?
- (c) What is the point at which the emotions aroused by sporting events become unhealthy?
- (d) In this country would the Ministry of Health, or the Home Office, be likely to interfere? If so, on what grounds?

## The Knight's Tour

Exercises in concentration will come later, but a beginning can be made here

Even readers who are not familiar with chess are aware that there are 64 squares on the board, but they may or may not be aware that the Knight is moved in a prescribed direction from which he cannot lawfully depart. It is a somewhat difficult problem, at first, to take the Knight through the whole of the 64 squares, touching each once and only once. It can be done, however with *method*

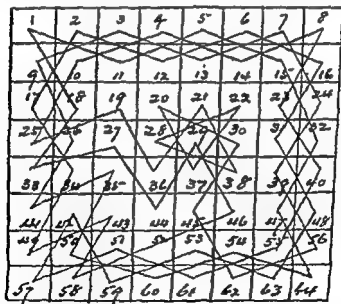
Let each square be numbered (*see* list of numbers), then use the 'Day' series of words, with figure values to memorize the numbers of the Knight's movements

Below are the *numbers* of these movements:

1	11	5	15	32	47	64	54	60	50	35	41	26
9	3	13	7	24	39	56	62	45	30	20	37	22
28	38	21	36	19	25	10	4	14	8	23	40	55
61	51	57	42	59	53	63	48	31	16	6	12	2
17	34	49	43	58	52	46	29	44	27	33	18	1

Read from left to right.

Here is the chess board with the numbers given, also lines showing the movements of the Knight.



The "Day" series of words is based on the figure alphabet given in Section II. The words contain the figures of the squares in right "knightly" order.

As words in succession they are associated by similarity of sound, or by contrast, or by genus and species, or one of the laws of mental connection. Learn them one by one, seeking and stressing this connection. If the reader wishes to defer this exercise until the Fifth Section he is at liberty to do so.

Day (1)	Cow (7)	Toes (10)	Dash (16)
Date (11)	Owner (24)	Ear (4)	Ash (6)
Law (5)	M P. (39)	Tear (14)	Ton (12)
Deal (15)	Welsh (56)	Wife (8)	Won (2)
Mean (32)	China (62)	Name (23)	Dog (17)
Rogue (47)	Rule (45)	Rose (40)	Moor (34)
Share (64)	Mass (30)	Lily (55)	Arab (49)
Lair (54)	Noise (20)	Jade (61)	Roam (43)
Chase (60)	Mike (37)	Lot (51)	Life (58)
Lace (50)	Union (22)	Log (57)	Alone (52)
Mill (35)	Navy (28)	Rain (42)	Rich (46)
Riot (41)	Mauve (38)	Help (59)	Nap (29)
"No-Joy"	Net (21)	Lame (53)	Roar (44)
(26)	Mesh (36)	Shame (63)	Knock (27)
Boy (9)	Type (19)	Rave (48)	Mum (33)
Aim (3)	Nail (25)	Mad (31)	Dove (18)
Tame (13)			Day (1)



QUESTIONS AND ANSWERS ARISING OUT OF THE  
PSYCHOLOGY OF HAPPINESS AND SUCCESS

*"I'm a sociable fellow and like to be in good company I don't care to be alone for long A critic in the newspaper says that's a weakness Is it, or was he just trying to be clever?"*

He was probably right—if you have reported him fairly We think there are far too many people who depend on the presence of other people for happiness Why don't you care to be alone? Because you don't know what to do with yourself You don't care for reading, and, as for real thinking—well, you perhaps don't know what it means Hence you have no inward resources to occupy your attention during solitary moments, so you avoid those moments and rush away to join other people You lose yourself in the mass

It is a pity You could live a fuller life if you developed your inner self more fully, that is, if you got a hobby, or began a course of training or followed a plan of reading or did something which would make being alone not only endurable but attractive Think of the way a fellow works alone who is trying to discover a substitute for petrol! There is a feeling of good company in ideas—if we love them



*"Is the fear that I shall become afraid of something the greatest of all fears?"*

Some people think so, and we know also from many consultations that to be afraid of fear is bad enough in itself. But nobody can say which fear is the *greatest*. Besides, we ourselves have to decide the measure of the "greater" and "greatest"—for us, as individuals.

The one thing to do with a fear is to kill it; and the best way to kill it is to deny its existence, then to act as if it were dead. The fear of travelling on the Underground can be overcome in this way. Stand no nonsense from fear. If you don't give it the K.O. it will at last get a grip difficult to unloose.

There are a few fears that render service. Here's one: the bodily pain which makes you fear an unpleasant issue, and which takes you to the surgeon in time to get rid of the threatened trouble. But most fears are bad in every way. Push them out!

*"I have been called a neurotic (with an adjective) by two men and two women, whose intellectual attainments are beneath contempt. They don't even know what the word neurotic means. If I had my way with such people I would fine them every time they presumed to use a word improperly."* (From a correspondent's letter.)

The chances are that this man has at least something of the neurotic temperament in him. For instance, he is exceedingly sensitive; and he is

prepared to resent criticism of himself by having the critic fined in court. As likely as not he is an inferiority case, and has compensated therefor by a studious cultivation of his own abilities. He can now look down on others with contempt. But he has not sublimated his feeling. His heart has not been changed. He claims, by implication, to know the meaning of the word neurotic; and one wonders why it arouses such angry feelings in him. Can it be that subconsciously he knows his accusers are stating the truth?

*"If the laws of logical reasoning are unalterable, why is it that we arrive at such different conclusions on different matters?"*

Because our conclusions are not always decided by logic. Even professors of logic, after examining the claims of Capitalism and Socialism, will often disagree. Their temperaments, otherwise their subconscious preferences, are radically different; one professor may be prejudiced in favour of some form of aristocracy; another has had experiences which compel him to adopt proposals in harmony with his instinct "to save the under dog"; a third may be influenced by his sympathies with the claims for equality.

Average people are influenced in the same way. They like to think that the arguments are on their side, but their convictions come mainly from *feeling*; hence, in one street you can find representatives of half a dozen forms of religion, and of all the prevailing political parties. Why do we have all these

differences if logic is the sole guide to thought and action? Well, Reason, with a capital R, is not the sole guide. Our feelings, our intuitions, our home training, and our education are factors which help to form opinions and convictions. Nevertheless, always try to follow Reason.



## SELF-TRAINING

In dealing with your emotional life you are dealing with the source of your mental energy. A wise treatment leads to happiness and success. A wrong treatment entails much grief. This Section, therefore, should be slowly mastered. There's destiny in it. But that does not mean misery or fear. Take courage, as others have done before you.

### QUESTIONS

1. Do the feelings come before the intellect, in importance, or the intellect before the feelings? (pp. 97-8.)
2. Enumerate the feelings dealt with in this Section. (p. 98.)
3. Are *all* fears bad? (p. 135.)
4. What are your three reasons for not imitating the example of Dr. B. K——, assuming you found yourself in the same unfortunate circumstances? (p. 100.)
5. Give a notable instance of the expression of the higher emotions. (p. 102.)
6. Is it a fact that in the same person the intellect may be educated, yet the feelings untrained? (p. 103.)
7. What are the effects of hate? (pp. 103-4.)

8. What was the mistake made by Alekhine, the Chess Master? (p. 105.)
9. How did the boy golfer win his match? (p. 106.)
10. How far back does the inferiority complex go? (p. 107.)
11. Is it confined to a class? If not, prove your statement. (pp. 108-9)
12. What are the six conclusions about inferiority? (p. 110.)
13. How is inferiority consciousness remedied? (pp. 111-2.)
14. If you did not count the list of fears (pp. 112-3), do so; then, by way of an exercise, classify them. For instance, you can take these to begin with: (a) material objects, (b) mental states, (c) dangers, (d) spaces.
15. Outline the recommendations under the head of "Don't be afraid of your fear." (p. 114.)
16. What is said about "watching your desires?" (p. 117.)
17. And about "socializing" your feelings? (pp. 118-9.)
18. Also about expressing "good impulses and resolves?" (p. 120)
19. What is the "unexpected" feeling? (pp. 120-1.)
20. And also this "economical" use of feeling? (pp. 121-2.)

21. What kind of reading helps to educate the emotions? (p. 122.)
22. Indicate, in your own words, the importance of the love emotion. (pp. 123-4.)
23. What are the six points under the heading of "Final Reflections"? (p. 125.)

#### PLAN FOR CARRYING OUT THE RÉGIME

- Monday:* Make the personal discoveries about yourself as suggested in Exercise X. Write them down.
- Tuesday:* Use Exercise XI to settle the issue about worry. This means self-control by mental poise. The method is to analyse the worry; then rationalize it; finally scotch it.
- Wednesday:* Work Exercise XII. If you are interested in "The Knight's Tour" (pp 131-3), begin to study it.
- Thursday:* Exercise XIII is an important self-study. Work it out fully. And ponder the two Q's and A's on pp. 134-5.
- Friday:* Here, in Exercise XIV, is an Exercise for the family. Study the two Q's and A's on p. 135 to p. 136.
- Saturday:* This Exercise XV is a sociological enquiry. Deal seriously with the four

- questions. Finish "The Knight's Tour" and experiment with it.

You now know that your desires have to be guided and controlled if your life is to be successful. But knowledge is not enough. As before, we stress *action*. *Guide* your right and proper feelings. *Control* the ones that are dangerous.

Do your best to answer the following *Questions*, then compare with the answers in Section Four.

1. "Don't wait for promotion. Push ahead!" Would you call that good counsel for everybody? If not, give reasons.

2. "I do not like to draw up a plan of my life. I might want to change it," writes a correspondent. What would you say to him if you had to advise him?

#### ANSWERS TO QUESTIONS IN SECTION TWO.

1. While waiting for a number there is always a desire to *do* something, and with many people, pencil in hand, the natural tendency is to scribble on or mark the woodwork with diagrams. The provision of mirrors makes scribbling impossible. But, more than that, it diverts the attention to the *self*. It is a subtle appeal to vanity.

2. There is no reason why Napoleon, a master of military psychology, should not have used suggestion in the manner indicated, and with the results he claimed. Tell a group of recruits, full of fear,

that they are brave, and will be strong fighters in the first battle, and they will respond accordingly. Tell yourself repeatedly, night and morning, that you can become mentally efficient, and conquer all your difficulties—and you *will*. It is a law of the mind. You become what you strongly think, feel, and affirm.





## REFERENCES

HAVELOCK ELLIS, *Essays in War Time*.

W BANISTER, *Psychology and Health*

R W EMERSON, *Lectures and Biographical Sketches*

DR T S CLOUSTON *Mental Hygiene*

*The People*, July 7, 1935 (Lord Allenby's article), also  
the LONDON *Daily Express* and the LONDON *Daily Telegraph*

## FOURTH SECTION

### THE WILL TO DO WELL

*' Just as intellect or memory may be trained to accomplish results which would have been impossible to the untrained mind so Will may be trained to initiate, inhibit or regulate behaviour in a manner quite impossible to one who has not had this training "*

—PROF CONKLIN, *Heredity and Environment*

*Use the street of 'By and By' and you will arrive at the street of 'Never' "*

SPANISH PROVERB

### A General Survey

*Will-power!* What comes into your mind when you think about that word, and all that it means? We believe we know. You first get a slight feeling of aversion. Why? Because *Will* is associated with men of dictatorial nature, and you don't care much for their personalities or their deeds. A few people do.

There follows a second feeling—more kindly and charged with admiration. This comes from the recollection of men and women you have known who triumphed over great difficulties. Their faith in themselves, and their power of will, brought

them through long months of suffering and hard times.

You have a great respect for *Will*.

Not the will which shouts and blusters.

Not the will which rattles the sabre.

The will you admire is as quiet as it is efficient. And yet you feel that the subject is not as attractive as some are. Agreed! It is a grave matter. And it calls for real discipline. But that discipline pays high dividends.

You are familiar with the old story of a prophet who discovered that Power was not in the earthquake, nor the fire, nor the tempest, but in the still small voice.

As often as not the voice says "Obey."

Most of our power comes in that way.

To command Nature we obey her.

We are anxious to impress the words "obedience" and "power" on your mind. For this reason. The modern age is beginning to realize that personal power comes from obedience to physical, mental, and spiritual laws.

How do you obtain health? By obedience.

And mental efficiency? By obedience.

Also inward peace? By obedience.

We are governed by laws; hence, the man who knows them, and observes them, is in line for a successful career.

One of those laws is the law of self-control. You must know what you want to do, and you must not allow alien influences to spoil your chances.

Below is a confession from Ovid:

I would be saner if I could,  
But a strange force impels me 'gainst my will.  
This passion urges, judgment that: I see  
The better way and I approve, and yet  
I follow what is worse.

If your experience is anything like that, you will do well to change it at once. The discipline of this course can do it if you will practise it assiduously.

In the sections that follow there is going to be no magic key to open realistic doors. We shall be thinking and learning upon the strictly human level, for that is the level where our average life is lived, and where tragedies of weak will take place. When will-power is absent no sort of miracle-work can ever produce a cure.

It must be produced by training.

We express ourselves in this way at the start because people have obtained the notion that power of will can be suddenly conferred on a man who is weak both in resolution and practice.

Quite wrong. If you wish to be strong you will have to develop strength, as a weight-lifter does, by continuous and intelligent effort.

### **Some Typical Excuses**

There must be no excuses. Excuses come from people who live in the past; they do not accept the future as being in their control.

Here are some specimen excuses:

"I know what to do. But can't do it."

"I've tried and I can't."

"It is born in me."

"I believe it's my fate."

"I've too many enemies."

"Business is bad and it's no use trying."

"I'm not fitted for the job."

## Cases of Weak Will Analysed

If you have the slightest possible symptom of anything like this—prepare to get rid of it at the earliest moment.

The best way to approach this subject is to take various instances of weaknesses of will; to examine them closely, and, so to speak, report upon them; then to classify these weaknesses, and in that way get at the truth.

## Lack of Decision

Case No. 1. This is a young man of 25, who is the son of very wealthy parents. He is a seven months' child. Shows no particularly evil propensities. Is fond of boating, but somebody else must do the rowing! He can't decide how to spend his time. Every morning he is faced with this awful problem: *what to do during the day?*

*Remarks.* The primary weakness here is that of living an endowed life. Money flows into his bank without effort on his part.

Put yourself in his place if you want to understand him. To have to make no effort of any kind would ruin even a strong man in time.

This youth is not a strong man. He is hesitating; even in his very bones. Don't laugh at him because he says he does not know how to spend his time. He really doesn't.

The cure is, first of all, *manual labour*. This will give him two things: first, a job to do which he doesn't like but which he *has* to do. Next, it will oxygenate his blood and set free some of the toxins that are poisoning him. Will-power? He will soon develop a lot of it after a month's severe *régime*. But somebody will have to be his overseer.

### Lop-sided Development

Case No. 2. A man of 40, employed in a lawyer's office. Married. One son 12 years old. Lives with his wife in city suburbs. Studies most evenings

The work done at the office is a means of paying the rent and supporting those dependent on him. His soul is in his books and studies.

*Remarks.* Observe how he begins to lose ground in business where he ought to be gaining it. Other men are promoted; he is not. He needs a bigger income and is not getting it. Some depression follows. He loses it in his leisure homework, thus accentuating the evil. The evil is in lack of proportion.

A man's first duty in life is to earn his own living and that of his dependents, not to be slack about it and selfishly immerse himself in books, however worthy the subject may be. This lawyer's clerk has lost his sense of perspective. He is weakly yielding to a temperamental shyness. His lack of

will in the form of self-assertion follows as a natural consequence. What he needs is a good friend to point out his mistake, and to urge him on.

### A Secret Drinker

Case No. 3. Man of 55, in business as an Estate Agent. He has a nice home with a comely wife and three grown-up daughters. Drinks secretly, at any rate as secretly as he can. He does not stagger, because he never reaches the stage of intoxication. He becomes "repetitive." Meet him in his home and he will ask, "How are you?" In two minutes he has forgotten and asks again, "How are you?" while his family looks on in confusion. He does it the third time.

An intimate friend says: "He really wants to give up alcohol entirely, but *can't*. He feels he is in bondage—a slave and not a man." This is no doubt true.

*Remarks.* Here we have a new aspect of will-power. The sufferer finds himself in a state of civil war. His body craves for satisfaction; his mind desires that no satisfaction shall be given. Some readers may question this statement, but it is unfortunately correct. There is a real conflict between the body and the mind.

We do not affirm that this is so with every inebriate. Many of them have no sense of betterment at all.

But this man is different. He has some soul left, although it is weakening all the time. The day may arrive when despair will conquer him, and he

will look upon himself as hopeless. The cure is to be found in a *régime* which his family should help him to observe.

## The Wobbler

Case No 4. A business man of 35, with plenty of energy but little concentration. He has had five different businesses in four years. Cannot settle down to one, after having been in it a few months. Sees other lines which he likes better. Sells out at a loss and buys once more. In time he again tires.

The process of change is repeated with the same loss as before. Tries hard to "stick," but loses interest. Laments his deficiencies, but appears to be helpless.

*Remarks.* The trouble here is that our friend has a mind which is too sensitive to impressions. His feelings are out of control. A new thing is loved simply because it is new. He worships at the *Temple of Novelty*.

Old things, even if they are good things, lose their interest for him. He turns away and is caught by the glamour of a new invention which will make his fortune. Every change he has made has always promised him £10,000 a year, but actually he has lost money, not gained it.

Still, he is a likeable fellow, and his friends always urge him to choose once and for all. He resolves to do so, but fails. He now believes in himself no longer. This is a tragedy of the intellect.

Here we get civil war, not between the body and the mind, but between feeling and judgment—



functions of the mind itself. It is not necessarily more easy to deal with than the other kind of conflict. The man is made that way.

The disproportion between feeling and judgment was either born in him or else formulated by experiences which he has forgotten. It is a reality not a fancy. We who are not troubled in this fashion cannot sit in judgment and condemn him right away. . . .

What he has to do is what the others have to do: *drill himself*. It consumes some energy, but it is worth the effort.

### **The Cost of Bad Judgment**

Case No. 5. J. W. is a solicitor of 45 who has been made a bankrupt through no fault except that of making an error in judgment. He loaned a friend, very foolishly, all his available capital, and that friend "invested" it and lost it.

J. W. is highly sensitive, retires from the profession, and looks round for a job. He loses heart. No work is forthcoming and he meditates putting an end to his life.

*Remarks.* Only those who have had an experience like that of J. W. are qualified to criticize him adversely. Let us get the facts of the case into our minds.

He is 45—a mature age.

He has lost everything, and must now go "cap in hand" looking for a job. It is not an inspiring outlook.

Where he makes a serious mistake is in looking

only at the dark side. He is not emotionally educated. Forever he is thinking of what he has been, and contrasting it with what he is now. It is wretchedly bad mental policy.

What he ought to do is to picture another future self, reanimated and reconstructed. His faulty make-up is responsible for his failure and suicidal thoughts. He is far too sensitive. And he feels humiliation so keenly that the will to conquer is destroyed. Some people imagine that extreme sensitiveness is a merit. It is a disqualification. Where, among the characters of great men and women, is sensitiveness of this sort treated as a precious possession?

Extreme self-assertion may be nauseous, but the ultra-retiring person is not therefore godlike. The cure for J. W. is to build first on the fact that he had led a clean life, professionally, and that no stigma attaches to him. Next, to assert that the world owes him a living. Finally, to resolve that the world shall pay him for the services he can render it.



## THE RÉGIME FOR DEVELOPING A STRONG WILL

### Purpose and Will

1. *Know what you want.* If you have a strong and tenaciously held aim in life, you already possess will-power to realize it, and if you get the will-habit in this one direction it has a way of repeating itself in other directions.

Not only so, but your mentality is quickened, and this prevents you from being easy with yourself; you take yourself in hand and "see things through."

There is a very good reason for putting your future self in the forefront. It is the beginning of all the good that follows.

We do not affirm that a weak-willed man has lost his idea of the future self, and is living a planless life. But we do say that, as often as not, will-weakness is not associated with excellence as to the purpose of living.

There is a story in the newspaper this morning about a girl who has never walked since she was stricken with infantile paralysis at the age of three. But she had the desire to be a flying pilot! Imagine it! What difficulties! Yet she has already qualified for a private pilot's licence, and still is not satisfied.

### Health and Will

2. *Keep physically fit.* The effort to comply with this simple instruction will in itself be a great help towards conquest.

It prevents you from eating and drinking too much

It sends you out into the fresh air oftener than you would otherwise go

It creates good blood, and that is a prime factor in everything which concerns your welfare

You can scarcely credit such a statement? Well, ask yourself this question. "What does bad blood do?" Did not your friend Sims—you know how depressed he was—die of blood-poisoning caused by a little scratch from a rusty nail?

If a thing like that can colour a man's thoughts and ultimately kill him, it is just as likely that good blood can promote confidence and prolong life

So if you have never seriously attended to dieting, exercises and outdoor recreations, make a start now. It may be a trifle troublesome to worry through the necessary details and arrange them in a manner satisfactory to yourself and to others, but *do it*

You will be glad you took the initial step when once you get into your stride. Yes commence with the body, for it is the physical basis of all our good and bad habits, and our lack of will-power is due to the ascendancy of bad habits over knowledge and judgment. We are told that physical unfitness in Britain is costing £220,000,000 a year!

Just go through the cases we have reported on the previous pages

The *first* is palpably one where physical stamina is lacking, at any rate, the young man concerned is indolent and unused to any sort of exertion. A

proper amount of it would make all the difference to him.

He would soon feel so well, physically, that he would naturally desire to exercise his mind a good deal more than he has done. From this follows a genuine change in outlook and in action.

The same method would be adopted in dealing with Case No. 2. Note that descriptive touch, "Studies most evenings." The fact is he studies too much. He does not get enough fresh air and exercise. If he did, he would have more vim and pep; there would be less of this hesitating, confidence-destroying outlook on life, and he would fight a better battle for his rights in the lawyer's office.

Case 3 is one where health rules are being set at defiance. No man with an atom of regard for physical fitness is going to empty glass after glass of potent liquors. He could not do it.

But this No 3 man did it. Why? Because the body to him was a means of realizing pleasure in his mind. Turn this conception right round and make the body a delicate mechanism which has to be kept clean and healthy.

Make him *feel* it, and instantly this idiotic consumption of liquor, in a secret and sneaking fashion, is mentally condemned. Revolt against it sets in.

We might go through all the cases reported upon and fail to find one where the benefit of keeping physically fit would not be highly advantageous to the development of will-power. The thought is worth pondering.

## **Biology First—Psychology Second**

We are bodies before we are minds, that is, biology comes before psychology. We are months many months, old before we ever realize that we are distinct and separate beings. Then mind begins to dawn, and at last we are completely rational.

To the thinking mind this fact always has a deep significance.

It means that if we get the fundamentals right (i. e. health) we shall be on the right road for later development of mind. Contrariwise, if the body goes wrong in any way, it is sure to have an evil reflex influence on the mental outlook.

The manner in which mind and body act and react on each other is now a commonplace of knowledge, so much so that in treatises on mental training it is in danger of being overlooked as a powerful factor for progress or retrogression.

You can find a healthy six foot 'slugger' in any capital of Europe and America whose main idea is robbery and violence, proving thereby that physical health and moral cesspools can exist side by side.

But which is winning? The cesspool, of course. In a brief period the slugger will contract a disease that he could have avoided or begin to 'go the pace' until it kills him.

## **Physical Health is the First Wealth**

Tell yourself this fact until it is a living thing in your consciousness. If you are weak willed in any way seek physical fitness first of all.

If you say you have not will power enough to

begin, and hardly energy enough to think about it, we shall have to ask you to do what the sergeant-major instructed a peevish young man to do, when that young man complained: "I don't seem to have no will—no will, not at all, ye know." The S.-M. took him by the collar. "Get out," he said, "and ask the first policeman ye meet to kick ye."

The S.-M. was not a psychologist, but the line of action he took, although crude, has horse-sense in it. The young man went away, but he had learned a lot that day—without the aid of a police officer.

## **Faith, Hope and Will**

3. *Cultivate the affirmative intellect.* In other words, declare that the strength you need is in you. It is, if you can but believe it.

Scepticism on this point is one of the initial difficulties to be overcome. The flabby-willed individual, feeling helpless in the presence of a temptation which lords it over him all day and every day, can't persuade himself that there is an ounce of resistance left in him.

Assure him that there is, and he laughs vacantly. The man who is not so far gone, opens his eyes wide—and *thinks*. "I wonder if it is so," he murmurs. He hardly dares to say "I can," and yet he would like to say so, and believe it.

We admit the difficulties of using the law of suggestion. Does that law nowadays need any explanation in view of its popularity? We think it does, mainly on account of the many mistaken notions held by the reading public.

One of these mistaken notions is that mind acts on matter in a purely magical way. For instance, if you wish to use the affirmative method to attract money, all you have to do is to desire, and to "see," a specific number of orders on your desk when you go to the office in the morning.

You suggest, and the suggestion appears to act.

But does it? We have never been allowed to put this doctrine to the test of experiment.

We know that it does *not* act in this way. It is really a vulgarization of the idea that if you work hopefully and confidently you are sure to work better and more successfully than if you poisoned your efforts with doubts.

Still, there is nothing magical about such a process: it is an item known to everybody nowadays, but not put into practice as often as it ought to be.

### **Autosuggestion: What is It?**

Autosuggestion, which means the suggestion you address to yourself, is to day the most potent agent in the development of the individual. The child's trinity of I's—such as "I want to, I can, and I will"—is nothing more than desire consummating itself in suggestion and action.

But this child sets the model for the adult. All problems of will power go through the same stages. They are desire, suggestion, will.

For the moment we shall omit the first named. We shall presume that you have a will problem: you really wish to overcome an old habit, and to build up a new one.



The next stage is to develop the spirit of "I can." It comes before the "I will," for the simple reason that no man is usually able to say "I will" until his confidence is big enough to say "I can."

We must pause here, in order to make the position plain and without the possibility of a mistake. No amount of psychological detail can be of service to you in your difficulties unless that detail be as clear as noonday.

Why is it that so many weak-willed persons never say "I will"? *Because they know it is of no use.* They either have not the necessary power to act accordingly, or they have tried before without success. The sense and feeling of "I can" does not exist; in its stead is a shattering "I can't." To provide a remedy one must go deeply into the mind itself. Remember this: that *the ideas you hold either make you or mar you.*

## The Negative Intellect

How many people in this world deliberately cultivate *the negative intellect*?

Not many from desire, but millions learn how to do it from inability to understand the workings of the mind.

Experiences of an unfortunate character tend to make us cynical. We refuse to believe that the genuine article exists—anywhere. Everything is counterfeit (we say) if we only knew. Nobody can do anything really good. The fake is always with us.

Now this attitude, when it enters our personal affairs, is highly injurious. It destroys faith, it kills

rightful ambition, and it pollutes whatever we touch. It is a powerful solvent of all progressive tendencies.

The people who talk in this manner generally call themselves the killers of shams. They do kill some shams but they also kill much that is real and hopeful.

They are people to be avoided, not because they are to be feared, but because they are objectionable.

Associate with those who have developed faith and insight. Seek the company of those who say "Yes," not that of those who say "No" to life. Mental contagion is a reality, and if you want the best you must go with those who believe in and follow the affirmative intellect.

## **Learning at 40**

Autosuggestion is one of the best methods of developing a strong will.

Let us take an example. A middle-aged man, in good health and of sound mind, discovers that it would be of immense advantage to him to learn to speak and write Spanish. He begins a course of training.

All goes well for a week, then a feeling of flatness ensues. He thinks he might be able to do without the language. Then, at the end of another week, when the idea of "doing without it" has hindered his concentration, he gets the notion that after all, he is too old at 42 to learn anything new.

As a matter of fact he is not. The reason why men of his years say they can't learn is because they have little time, and because the mind is full of

other things. The "faculties" are as good as ever. But this man has half-persuaded himself that he can't learn a new language.

A good friend with an affirmative mind drops in and begins to argue with him. He is told he can. It is explained to him that when he says he can't, he really puts the brake on his powers of learning.

His position is almost like that of a man who deliberately closed his mouth and then made signs to say that he could not eat. Of course he could not, so long as he kept his mouth closed. And our friend cannot learn Spanish so long as he believes he cannot. But let him tell himself that he *can* . . . What happens? First, his mental abilities get a chance. Next, his *will* comes into action. Finally, he learns. As Professor Hollingworth says, "One of the most important conclusions drawn from experimental work on learning is the necessity for the intention or the 'will to learn' in order that things may be remembered."

### A Woman's Case

Take another illustration of a different kind. Miss Daphne English is in business as a *modiste*. She has done well up to the present, and is looking forward to a good season. It is slow in coming.

Half-way through the season she is in difficulties, and has discharged some of her assistants. Then she is a creditor in several heavy accounts on which she was relying for the more serious items in her expenditures.

A period of anxiety supervenes, and she becomes

convinced that she will fail and be unable to meet her obligations. She loses sleep, and her face shows it. Her health declines and she seeks medical aid.

She is irritable and offends one of her best customers. She makes mistakes in judgment—a few of them rather expensive. There is nothing but bankruptcy staring her in the face.

Suddenly, orders begin to come in. She accepts them gloomily. Others follow; then a little crowd of them. She is now happy, and confident that she can pay her way.

### **What Negations Did**

Here we find autosuggestion of a similar kind. She did not say "I can," but "I can't." Note the working of the idea. She thought she would be bankrupt, and the thought, full of feeling, accomplished the following effects:

- (a) It spoiled her complexion.
- (b) It robbed her of sleep.
- (c) It depreciated her health, and involved a doctor's bill.
- (d) It made her irritable.
- (e) It caused her to lose one of her best customers.
- (f) It eventuated in some bad and expensive deals.

Now ask yourself what it was that caused all this misfortune. It was an idea, a thought, a feeling, *to this effect: that what never did happen was really going to happen.* "Quite natural," you say, "to be

anxious in such a situation." Well, yes, but the naturalness is not in question. Nobody disputes it.

If she had only known of the good times that were coming she could have spared herself weeks of anxiety and loss. Yes, and if she had only used suggestion to tell herself that things would be better, she would have saved her health and money; not only so, she would have gone out to seek new business instead of remaining in the office bemoaning her fate.

### **Destructive *v.* Constructive Ideas**

But our present object is to lay emphasis on what an idea can do to *help* or *hinder* the action of our mental abilities. Miss English's idea was a destroying idea, and it was not true; it was only a possibility. The middle-aged man who was trying to learn Spanish had an idea that he was unable to do so. It effectively prevented him from learning. Now, if both had said "I can," they would have called out the best elements in their constructive ability.

Here we come face to face with the critic and the objector. "Do you mean to tell me," he demands, rather fiercely, "that a mere idea of either *can* or *can't* will make all the difference between success and failure?"

"No, not a mere idea," is our rejoinder. "That suggests a flimsy notion with no body or force in it. By idea we mean a conception or thought that can grip hard, and which takes hold of us firmly—a thought with some *punch* in it."

If it is "I can," it will thrust us forward into vigorous action. If it is "I can't," it will act with equal effect in the other direction, putting a stop to all effort.

Just as fear will wreak havoc, so a confident hope will impart strength, not magically, or by anything that is in the least miraculous, but by allowing the mental powers to act constructively.

Miss Daphne English had got an idea, but it was a wrong idea; nevertheless, it acted as if it were a true idea. Here is the key thought—in those little words *as if*. Vaihinger has written a big book on those two little words. Miss English acted "as if" she would certainly fail. Why did she not spare herself all the trouble and loss she endured by acting "as if" she would succeed.

### "As If——"

In the Great War, when our armies were faced by the enemy in overwhelming numbers, our soldiers and generals acted "as if" the weight of numbers was on *our* side.

The comedian who loses his wife by death at 5 p.m. may have to appear on the stage at 8 p.m. and make the audience laugh. He has no laughter in his heart, but he acts "as if" he had; and the audience never knows the facts until some hours later.

The assumption of thoughts and feelings which we do not feel we possess is regarded as a sort of hypocrisy; and, to be candid, that is one reason why some good people boggle at the use of auto-suggestion.

To have to say "I can," when they feel "I can't," is like being asked to act a lie. But if the end is good, why not?

If a recruit, during his first battle, feels afraid but tells himself he is *not* afraid, to his infinite advantage, is it not good policy as well as sound psychology? None of us ever employs any other method in our own affairs—not if we are wise.

Courage itself is frequently nothing more than an effort to do what we ought to do. Hypocrisy?—The idea is absurd. Pretence?—Yes, and excellent, too. A sham?—Never.

People who object to suggestion by using these terms may have some secret objective—perhaps secret from themselves in the subconscious. They do not desire to take advantage of a beneficent law of mind, which says that what you suggest to your mind you begin to work for, ultimately to attain. We do not mean houses, lands, possessions of any kind—they fall into another category—but developments of character and mind.

### **Instructions re Suggestion**

The best time to make suggestions is in the evening before, or during, retirement. The affirmations should first be made mentally; then audibly, but always decidedly, sometimes forcefully. Belief should go with the affirmations.

If you show doubt by saying that "this suggestion business is no good," you turn the mind's powers to work against what you want them to do.

Whatever you determine to do in the way of affirming, do it whole-heartedly. The end you seek is will-power; a suggestion is the high road along which you travel to that desirable consummation.

## Your Best Moments

4. *Make resolves during your best moments.* Here we come into a region which for some reason seems to interest all of us without exception. There is something alluring in the idea of "best moments." What are they, and when do they come?

Our best moments are generally those in which our powers are working rationally, when there is hope in every step we take, and when our surroundings are likely to assist in the deepening of impressions and the strengthening of will.

We do not call an ecstatic moment the best moment, for the simple reason that the whole nature is too suffused with feeling to make wise resolves. Similarly, a moment of deep depression is to be decried on the same grounds.

The best moment is likely to arrive when we are neither unduly exalted nor depressed. The Transfiguration points to a scene when three men decided that it would be a good thing to live in an atmosphere of supreme emotion.

Those moments are great, but they are not the best for the everyday life we have to lead. Three disciples are said to have been overcome by what they saw, and they made a resolve to build, and to live there—a resolve that did not meet with their Leader's approval. Exactly.



We were not made to live *perpetually* on the exalted plane.

## **Profound Depression**

What is true of an access of great and high emotion is true of profound depression. Resolves made while we wallow in the depths of misery are just as unsound as those made when we glory on the mountain tops.

The man who declares amid the shouting of a revival meeting that he can defy any temptation that may assail him, will probably be defeated at the corner of the next street; and the man who after six weeks' unavailing search for work declares that life is not worth living, and that he will end it, may within twenty-four hours have a job and be doing himself well in a first-class restaurant.

## **The Illuminating Moment**

Our best moments are, in a special sense, our moments of real illumination, when, in the quietude maybe, a new truth dawns upon us, and we feel a deep sense of relief as well as a consciousness of power. These are the moments which should be utilized for suggestion and for resolution.

Any other kind of moment may be too emotional: we make our stand, we fall, and self-respect has another discouraging blow.

"Then shall I wait for such a time?" you ask. No, press forward with your aim. Make your affirmations regularly. Gather all your forces together, and this thing that bars you, annoys you,

stands in your way, and piques you with its continued victory, will be gradually weakened. Have no dickerings with the enemy. Moreover, the best moment is thus brought nearer.

## **The Good of Self-denial**

5. *Until you feel sure of yourself, do something every day in the way of self-denial.* We are compelled to take a serious view of the down-grade possibilities of human nature. We have seen men of mighty resolution ascend to the heights and almost immediately succumb to the temptations found there. Success was too much for them.

Whether you ever get to the top or not—we hope you will—is outside our consideration at present. You may do no more than reach the lower slopes or the middle heights, but without discipline you are always in danger of slipping a degree or two below your rightful place.

Go back for a moment to the physical analogy. When a sick man is restored to health he has to keep the laws of health, otherwise he loses ground and becomes ill again. To get well is one thing; to keep well is another. Similarly, in the mental world, it is one thing to develop a strong will, to keep it strong is another matter.

Everybody must exercise himself for the sake of continual fitness. Let us take one or two illustrations

## **Food Restrictions**

Take eating. Mince-pies, for instance. If you suffer after indulgence, you will resolve to eat no

more. At least you will do this until the temptation to eat them comes round again. You may yield—against your better judgment.

Decisions to avoid certain articles of food and drink are far from easy to carry out. One remembers how Professor T. H. Huxley, a medical man himself, had to eat no meat except boiled mutton; how he loathed the sight of it! Dieting for ailments is a dismal business; but dieting for will-discipline need not be dismal at all.

Professional opinion everywhere is solid on this—that we eat too much and too fast. Here, then, is a most useful opportunity for exercising, educatively, the spirit of self-denial.

Remember: this must be a reality—this self-denial *in something*. And it must be *conscious*. You must know that you *are* doing it. In this way it develops the "I can" spirit. You become so accustomed to say "I will" that you cease to doubt the "I can." You *can* do what you *will*.

Matters of food, drink, dress, pleasures, recreations, games, amusements—indeed, all self-regarding or selfish tendencies—offer plenty of scope for the kind of will *régime* we refer to.

## Recapitulation

1. It was made clear at the outset that a weak will could be made strong only in one way, namely, by *exercise*.

2. There is no cure by magic.

3. In order to understand the various will problems, we quoted typical cases and analysed

them We found that the problems arose from the difficulties of adjustment as between (a) man and his surroundings, (b) the body and the mind, and (c) the powers of the mind themselves You were invited to ask yourself where your problem was to be found and to analyse it

4 We then instituted a *regime* for will power We insisted that the first feature of it is (a) the importance of a purpose, and the fulfilment of all its requirements, the second is (b) to keep fit physically, the third is (c) to cultivate the affirmative intellect, the fourth is (d) to make your resolves during your best moments, the fifth is (e) to do something by way of self denial however small every day

We believe that in these five requirements you have all the secrets of will power Use them for your own advancement

### Concluding Reflections

Will power, as a phase of matured character, is not quite popular to-day The explanation is found in the fact that the public has been and is being educated to avoid *repression* and to cultivate expression Therefore, will power is not so necessary they think as it used to be at any rate that is the idea

The situation could well be humorous were it not so serious

The fact is this we have been deluged with so much expression—from the nursery infant's display to that of doddering senility—that never was discipline of the will more needed than now Probably you have already realized the fact for yourself

"Well," you say to us, "I have read and pondered all you have said up to now. It sounds true and convincing; but you have not told me how to deal with my own personal difficulties. Now in my case I . . ." Wait a moment!

Haven't you begun to train your will-power already by practising the exercises in observation and in developing emotional direction and control? What is your answer? If you have been serious enough to carry out the programme, you are to be congratulated. If you have been unavoidably hindered, you are entitled to sympathy. If you have been guilty of neglect—well, there's time yet. Turn at once to the task and make a good honest start. The point is this: that every day you are in training—that is, if you mean business.

You cannot go through even a mere routine life without being called upon to exercise will in some degree. You cannot face a more ambitious plan—like the present course—without summoning all the resolution you possess.

So you see there has been a test already. Have you, or have you not, practised the prescribed exercises?

Another point: don't try to persuade yourself that your life is *fated*, and that you cannot, therefore, expect improvement.

Does not that give your self-scepticism a jolt? Perhaps you do not need it: maybe you do. In any case the will function of the mind is more dependent on formal training and discipline than any other functions of the mind.

And the secret is this—if there is a secret. You keep your eyes fixed on the one thing you have asked of life: wealth, fame, honours, friendship, distinction in the arts, a name in business. That vision will keep your enthusiasm burning. Enthusiasm will ensure action.

Again: there is a fact in connection with will-power which is not easy to put into words. Clerk Maxwell, a great scientist, referred to it in these words:

“What is done by what I call myself is, I feel, done by something greater than myself in me.”

The meaning? We shall try to put it as we see it. Have you ever been in great danger? . . .

And did you resolve to do or die? . . .

You did. . . .

And in going over the details later, you probably said, “It seemed as if somebody was helping me . . . I really wonder how I did it.”

If so, you were drawing on some agency. Sometimes it appears to be an agency without, not within. Shackleton and two companions had to use tremendous will-power to get through a long and rough ice-region in Antarctica; and each man was conscious of a “presence” additional to his own. It cheered them greatly. Mountaineers when

attempting Everest have had the same experience after a terrible time in high altitudes. Wilson wrote in his diary, "Strange, but I feel there is somebody with me."

Let us look at the matter from another angle. According to the story in the Synoptics, certain followers of the Nazarene objected that five thousand people could not be fed on a few loaves and fishes.

But the command, put into modern English, was "*Begin.*"

The feast is described as a great success. Enough for everybody! And plenty over.

You never know the extent of your resources—the story seems to say. You never know what you can do until you *try*. There is *power* somewhere in us or *about* us. Isn't that why fortune favours the brave?

Tackle that problem of yours in the light of this important fact. The more you work for a personal development, or for a success of the worth-while sort, and the longer you persevere, the more likely are you to tap those supernormal energies which would appear to be irresistible.

Every man can have moments when he is a superman; and the more numerous such moments become, the better able will he be to carry out all his plans for advance.

Some men, indeed, are so indomitable in spirit that they appear to be unconquerable. Even if, at times, they seem to go under, they rise again to the surface and begin once more to tread the path to Destiny.

## REFERENCES

HOLLINGWORTH *Applied Psychology*

MAX PLANCK *Where is Science Going?*

CLERK MAXWELL quoted in *Sullivan's Contemporary Minds*



## EXERCISES

### EXERCISE XVI

Look at a penny for ten seconds (the side with the date on it) Then cover it up and reproduce what you saw—if not by actual drawing, by written description . . . Afterwards compare with the original. In later experiments use other coins. Keep an account (a) of the number of facts on the coins, such as words, signs, numbers, etc.; and (b) of the facts you scored and missed.

### EXERCISE XVII

Take an object like a pen, a leaf, or sheet of writing-paper, a stone, a shell, a cork or any such article, and examine it closely to see whether you can see in it anything you never saw before Allow three minutes. Then write down in your note book what you found. If you do not succeed with the first object chosen, try another.

### EXERCISE XVIII

With your watch before you on the table make a note of the time you begin and the time you end this Exercise You are asked to cross out with a pencil, or pen, every vowel:

"I expect to pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow creature let me not defer or neglect it, for I shall not pass this way again."

## EXERCISE XIX

It can be safely assumed that you know one or two of your weaknesses in regard to will-power. Select the one which you believe to be the most serious in the sense that it is the one you would prefer to remedy first.

Having done that, proceed to analyse the weakness by discovering its origin, and by reviewing your efforts to abolish it. If it should concern a simple matter like early rising and catching the train you will soon assemble the facts.

*Origin.* A long series of late nights, plus unhygienic living, until habit of delayed rising strongly established, or . . . ?

*Efforts at Reform:* Chiefly due to missed trains; and many awkward consequences that followed.

Efforts unsuccessful because half-hearted. You thus get at the *truth*. But unless you are intellectually honest you will pervert the facts and deceive yourself . . . However, your analysis proves that you have never really and truly *desired* or *determined* to apply the remedy. That is a great gain. Therefore, use this exercise with scrupulous care. It paves the way for the use of suggestion.

## EXERCISE XX

The elementary bases of will-power (for the greater things in life) are found in the formation of minor *habits*. You can get rid of undesirable habits, and at the same time develop the desirable

For instance, consider minor habits in regard to dress, speech, manner, walking, the use of one's

hands and feet, or the eyelids, or the eyebrows. You can, no doubt, instantly recall people with undesirable peculiarities in one or more of these directions. How offensive is the habit of constant winking!

But are *you* also guilty in some respects? Do you use your pocket handkerchief in a way that irritates other people? Or have you mannerisms that stand in the way of popularity? There is, possibly, some little thing in which you desire improvement. Make the resolve to acquire, slowly and steadily, a new and better habit. Herein is a small but a very real contribution to the growth of will.

#### EXERCISE XXI

Ability to sleep at will is one of the best gifts, and you should covet it earnestly. If, as an ability, it could be weighed by a sort of mental "Troy," it would be worth its weight in gold.

Mr. Lloyd George has this gift, and, at the time of writing, is physically and mentally efficient although in the seventies; and in spite of a life of tremendous activity and responsibility. There comes a time in almost every man's career when trouble leads to sleeplessness—a time when ability to sleep at will gives the mental rest needed to face grave issues confidently.

There are two factors: real physical relaxation, and the right mental attitude. Let the body be in a comfortable position so that every muscle and nerve shall be completely out of action. Next,

quietly, yet very strongly, use affirmations like these: "I must sleep *now* because I need it. . . . I am sleepy already" . . . and slow and regular breathing will greatly aid the oncoming of sleep. The length of time for slumber can be decided and carried out to the minute.

You are advised to begin your practice by willing yourself to sleep at bedtime; then to continue by practising sleep at other times, when sleep may be highly desirable.

Experiments for waking at a predetermined hour often end in being ten minutes too soon or too late; but practice ensures a closer precision.

#### EXERCISE XXII

At this stage we desire to anticipate the spirit and method of one of the later Sections. In order to enlarge your personality and develop your intelligence on individual lines, use your reading of books, your conversations, and your reflections, to discover a line of investigation that not only appeals to you but which may lead to original results

Before us is an essay from a reader who became interested in colours. He has studied music and medicine in relation to his chosen subject, and hopes some day to arrive at some new discoveries.

The essay is called: "What are the colours of your ideas?"

He brings out the statement of Flaubert that *Madame Bovary* was written under the influence of *sepia*; and that *Salammbô* was dominated by *purple*. He asks what is the colour of Dante's *Inferno*, and

Milton's *Paradise Lost*—also Joyce's *Ulysses*. We mention these details to show the trend of his enquiries.

The moral for you is this: find your own sphere of enquiry and pursue it diligently—whether in science, art, commerce, philosophy, religion, politics, or what not. The reason is this: that for mental development there are few enterprises more effective or more pleasantly absorbing.



## QUESTIONS AND ANSWERS ARISING OUT OF THE PSYCHOLOGY OF HAPPINESS AND SUCCESS

*Among the leaders of some of the larger nations in Europe, and elsewhere, are men who do not seem to have had as much education as many of our own leaders. Is education, therefore, a psychological disadvantage?*

Education is mainly the acquisition of knowledge, partly, it is the training of mental powers.

Leadership, such as you refer to, does not primarily depend on how much a man *knows*, but on his ability to feel the pulse of the public, on his force of character, and personality, and on his power of will.

True he cannot be a leader until he possesses knowledge of a certain kind (all that which has to do with the duties of a leader in some section of life, or labour), but there are many other men of superior knowledge who are not qualified to *lead* hence, they occupy positions in which *expert knowledge* is necessary—like that of an astronomer.

Thus, the man who is described as more highly educated than the rest may be unfitted for leadership. For instance, Einstein has transcendent ability, but he would never qualify as a leader of men. In a recent interview Sir Arthur Eddington affirmed that economics presented deeper problems

than the higher mathematics; and that it would be a mistake to ask Einstein, or himself, to guide a country's destinies. Hence, we must draw a distinction between men of *mental force* on the one hand, and men who are highly educated on the other hand.

Hitler speaks no language but his own, and is said to write it indifferently; but whatever we think of him we must admit that he has the power of leadership. To use his own words, when looking back to his beginnings, "I had only my faith and my will." A leader is thus marked off as a man of *mental force* rather than *mental power* in the accepted sense.

*Are there men who are good advisers of other people yet show poor judgment in their own affairs?*

Undoubtedly. The reason is this: they cannot sufficiently detach themselves from their own affairs and look at them from the outside, so to speak, they are too near to the facts to see them as other people see them.

That is why, sometimes, at any rate, it is a good thing to accept counsel from a true friend. Further, a man has often too much *feeling* to judge accurately concerning his own personal matters. His mind becomes blinded with emotion.

"We once knew a man who was a fine adviser on other people's investments but he frequently bungled his own: he got too excited about them.

A surgeon would not operate on his own child in a case of life or death. His feelings would be

likely to interfere with the needed precision and delicacy of movements. And his judgment would not work freely.

*What is the difference between an inborn and an acquired mental ability?*

As an instance of remarkable calculating ability, of the inborn type, you may consider the youth who multiplied—mentally—735,793 by 178,959 *in a few seconds*, giving the total as 131,676,779,487. There are also inborn abilities for music, mathematics, drawing, mechanics and so forth. People thus gifted learn so rapidly that they do not seem to learn at all.

Often, however, an astonishing gift in one direction is marked by a deficiency in another direction. That Nottingham boy, referred to in a newspaper, who could reduce £28 to pence in a flash, was said to be unable to do a sum on paper.

Animals and birds when young and comparatively helpless, are taught a few elementary lessons by their parents—see the works of a writer like W. J. Long—but a bird builds its first nest as cleverly as its last. It does not take a “course” in nest building. The power is inborn. So is that of a cat who can find its way home through many miles of new and strange country.

In human education it is astonishing to find what right training can do by way of increasing ability. Men and women at the end of a course have told us, over and over again, “I never knew I had it in me.” So if you are carrying out a series of mental training



exercises you have the right to expect, other things being equal, a result of a highly encouraging nature. Persevere.

*In this morning's newspaper, it is suggested by an exponent of education that mental ability begins to decline at the age of 35, and that a man of 40 has no more intelligence than a boy of 14. Is this true?*

No, it is not. A grown man of 40, of average mind, has a body of mature experience and judgment which the boy of 14 cannot be expected to equal. Probably, the boy can beat the man in *knowledge*, mainly because the man has been too long away from books and classes; but to deny him intelligence on that account, is a strange proceeding.

As a matter of fact, psychological experiments have proved that grown men and women learn as readily as younger people. Scaliger, one of the most encyclopædic minds of history, did not even *begin* to study Greek until he was 40.

Take no notice of such startling deliverances as those you refer to. If you have average ability, this course, assiduously followed, will soon raise you to a higher level of understanding and power.

*Can a slow thinker become a quick thinker by practice?*

Not every slow thinker. There are men of little intelligence and defective education who can never increase their mental speed. And there are men who do not ask for greater speed in thinking. Mathematicians and philosophers, for instance. The profundity of their subject appears to demand slow

movement, although this does not prevent flashes of understanding.

But the average man *can* quicken his pace, at any rate when he is thinking of particular subjects, or dealing with commercial facts, or trying to discover ways and means to achieve a certain purpose.

The effort to think in this way will, of itself, if pursued earnestly, increase the speed of thought, but, undoubtedly, the use of *method* will accelerate matters. If he is reading a contract, and wishes to be "wary" of "catches," he will be quicker to spot a danger if he has prepared his eyes and his intellect accordingly. Thus the drill in concentration which we shall offer you should do much to promote mental agility.

However, as always, practice yields the greater service. The slow thinker is usually a person who hardly thinks at all—in the real sense of *thinking*. . . . Further, you cannot expect even a sharp man to think quickly about Stock Exchange matters if he is unacquainted with the facts. Hence, the two factors are *knowledge and practice*

---



## SELF-TRAINING

Set about this task with a proper sense of its importance. You are not merely teaching yourself how to *know*, but how to *be* and to *do*: for the subject is *action*. And action is right or wrong. Here then, is a highly personal theme, and just as ethical as it is intellectual. Give it your earnest attention

## QUESTIONS FOR SELF-DRILL

1. What is the common attitude of mind towards will-power? (pp. 144-5.)
2. Why is obedience, as a principle of action, so important to all our interests? (p. 145)
3. How did Ovid picture the inner conflict between will and not-will? (p. 146)
4. Outline case No 1 *re* Lack of Decision (pp. 147-8)
5. Outline case No 2 *re* Lop-sided Development. (p. 148)
6. Outline case No 3 *re* A Secret Drinker. (p. 149)
7. Outline case No 4 *re* The Wobbler. (p. 150)
8. Outline case No. 5 *re* The Cost of Bad Judgment. (pp. 151-2)
9. What is the first need, as given in the Régime? (p. 153.)
10. And the second need, as to the body? (pp. 154-5.)

11. What is the significance of the phrase "Biology First—Psychology Second"? (p. 156.)
12. Recall the third need as given in the Régime. (pp. 157-160.)
13. Is 40 too old to begin learning a language? (p. 160.)
14. What are the lessons derivable from the case of Daphne English? (pp. 161-4.)
15. How do you answer the question: "Isn't acting on suggestion like acting on a lie?" (p. 165)
16. What are the instructions *re* making suggestions? (p. 165.)
17. What is the counsel *re* "best moments"? (pp. 166-7.)
18. Is there a virtue in daily self-denial? If so, what is it? (pp. 168-9.)
19. There are ten points in the Recapitulation. Enumerate them. (pp. 169-170.)
20. Now turn to p. 170 and read on to the end. Ponder it as you read. Stop long enough to let the truth sink in. And memorize these two sentences:

"You never know what you can do until you try." "There is *power* somewhere *in* us, or *about* us."

#### PLAN FOR CARRYING OUT THE RÉGIME

*Monday:* Work Exercise XVI and study the first Q and A. on pp. 180-1.

- Tuesday:* Work Exercises XVII and XVIII; also study the second Q. and A. on p. 181.
- Wednesday:* Work Exercise XIX, and study the third Q. and A. on p. 182.
- Thursday:* Work Exercise XX and study the fourth Q. and A. on p. 183.
- Friday:* Work Exercise XXI, and study the last Q. and A. on pp. 183-4.
- Saturday:* Work Exercise XXII, and give it sufficient attention to allow of its personal application.

A last thought. Do not trouble to *measure* your will-power. The true test is this: Are you getting action in doing the things you want to do, and which you ought to do?

*Answers to the following Questions will be found in the Fifth Section, BUT make an attempt to answer them Yourself.*

1. "If a man begins a course of training, of any kind, then gives it up, the reason is that he has not enough will to go through it." Is this true? What is your opinion?
2. Dr. Johnson once said: "You cannot by all the lecturing in the world enable a man to make a shoe." Maybe. But is "telling" then useless? Has the learner to *watch* the process?

## ANSWERS TO QUESTIONS IN SECTION THREE

1 No, not good counsel for *everybody*. It would not help a private or a sergeant in the Army, where promotion is guided by considerations which are not the same as in commercial houses. Nor would it be helpful in the Civil Service, where promotion often goes by seniority. Moreover, there are corporations in business which do not encourage pushfulness on the part of juniors, that is, an aggressive effort to show that they are superior to the employees immediately above them. In general, merit, real or alleged, is the justification for promotion, and, possibly, it is not always either fair or acceptable. Often it is. But the real point is this: nobody should *wait* for promotion. He should be improving his quality all the time, and that is not waiting. He ought to keep a watchful eye on opportunity. He must aim to be ready with a better knowledge and a more intelligent experience. In the War, promotion was ready for those men who could do things. The same holds good for most of our enterprises to-day.

2 You would admit that a change in plans is often brought about by circumstances beyond our control. But is that a reason why we should be planless? We have frequently to change our plans several times, and yet to live without plans would be almost as damaging as if the railway companies decided to run their trains anyhow and not according to a time table. An accident on the line causes an upset, and some trains have to go a long way round.

in order to reach their destination. Plans are thereby changed. Yet the trains *must* have a plan.

This correspondent is a namby-pamby individual with a timid nature; and the best treatment for him is a physical and mental shake-up. It would help him to get out of the finnickin' condition in which he is trying to escape from his responsibilities.



## FIFTH SECTION

### CONCENTRATION THE MARK OF MENTAL MASTERY

*"The man who can hold uninteresting ideas before his mind until they gather interest is the man who is going to succeed The only way to cultivate attention is by a continuous effort of will"*

—R P HALLECK *Psychology and Psychic Culture*

*"It must be maintained that the mind can be trained to look for utilities, instructed to be ever on the alert for practical principles and effective adjustments, cultivated to utilize natural forces, qualities and objects, to set the inventive faculty to work, and thereby, virtually if not literally, increase, develop and stimulate the inventive genius of man"*

—LESTER F WARD, *Psychic Factors of Civilization*

### Is Concentration Difficult?

The ability to focus attention at will is supposed to be very difficult It is not difficult at all—at any rate not if you have an object in life, and have become enthusiastic about it

Let us explain

When you are *keen* about a purpose, such as owning your own business, or some other purpose which lies near your heart, you have the will to remove every obstacle that stands in your way consequently, exercises in concentration become easy when you are determined



That is true, isn't it?

Well, then, begin this Section by deepening your interest in that one thing which you want above everything else in the world. You can call it your ambition, if you like.

The name is not important.

What is important is the emotional *drive*; the feeling within you of an intense desire to achieve something. As pointed out in Section I, this is the first requisite.

Will-power comes next. Then concentration.

Mental training should be carried out in accordance with the laws of the mind. First things must come first—not second or third.

We know that some of you want desirable qualities like more personality, a better memory, emotional self-control, or increased self-confidence, to mention a few of the many. But it would not be wise to seek for *effects* until the *causes* had received attention. We must be scientific to obtain the best results.

Your conscious needs will receive attention in due time; and you will have the advantage of having begun at the beginning. If we had plunged you immediately into a *régime* for improving your ideas, you would soon have felt the need of an interest which had not been aroused, and of a strength of will and concentration as yet undeveloped.

## What is Concentration?

The primary need is to know exactly what concentration is. It is not a fixed mental stare—

as if you decided to look at a Belisha Beacon and think of nothing else.

You would probably find that your attention left the Beacon and went to Hore-Belisha himself.

From him it went to the man who smashed a Beacon and had to pay for it in Court.

From the fine imposed, your mind went to the subject of fines in general. . . . It is not unlikely that you end with thoughts on "policing the air."

You began on earth You finished in the heavens.

Mark this, however: you *can* concentrate on a Belisha Beacon, but it would be by following a plan: its costs, its service to pedestrians, its possible defects, and its future prospects.

These reflections would take you into several spheres of investigation; there would be a series of movements from point to point, but there would be no mind-wandering because your attention was all the time focused on one topic. Yet you did not look at the Beacon and think of Beacon, Beacon, Beacon, and nothing but Beacon. That is not concentration.

## Concentration in Action

Take another illustration.

You have acquired a few books and desire to purchase a book-case to preserve them from dust, also to keep them in an arranged order.

You sit down to think about it, *i.e.* you concentrate What happens? Just this: you consider the question of cost first. Have you the money?

You compare the various prices

You examine the pictures of advertised book-cases.

You compare and contrast their advantages and disadvantages.

You estimate the space you need with the space offered.

And over against these book-cases you place the larger one which is on sale at a second-hand dealer's not far away, the price of which is alluringly cheap. Yet it has no glass frontages. . . .

Now if you care to go over the points of this enquiry, above outlined, you would find that you did not focus your attention on the words *book-case* and *buy*: you went into half a dozen separate but closely related investigations.

Nevertheless, your mind did not wander from the subject; and, as a result, you decided on a certain type of book-case which next day you inspected and purchased. Please, therefore, keep in mind the fact that concentration is not necessarily fixed attention on one unchanging topic. More often than not it is a free movement of the mind among the facts and ideas which constitute the subject under consideration.

## **The Value of Concentration**

The value of concentration is so great that it cannot be stated in a few words.

Take first the effect of its absence, as seen in habitual inattention. Memory-power is adversely affected, and self-confidence is decreased. These are serious enough, but there are further evils.

Unless a man uses *all* his abilities he is not getting as much out of himself as he ought to do; and opportunities pass him by because he does not see them. Let us look at these claims a little more closely. The small diagram below explains itself:



It suggests the intimate connection between concentration and its outcome.

Obviously, if you are thinking of tennis when carrying out the details of an office job, you will not have a clear recollection of those details; they will be too sketchy for that, due to the invading thoughts about tennis.

Therefore, once again, to remember well, *concentrate*. That gives you *sound* knowledge. You can not only recall it, but the process carries assurance with it; you become confident, certain, self-possessed.

### The Cost of Mind-wandering

Again, the mind-wanderer is losing chances every day, simply because he does not and cannot see them; and he fails in this respect because he cannot focus his attention long enough to allow opportunities to become visible. Apply this to yourself. Here are two questions:

- (1) Do I know, *really know*, all the powers that are in me? If not, why am I ignorant of them?

- (2) Is it not clear that if I do not concentrate, I therefore see less and accomplish less than people who do concentrate?

The outcome of these two questions is usually this: that the reader gets a little shock when he realizes how expensive mind-wandering is in contrast with the possible gains of concentration.

He then makes up his mind to be different; no more dilly-dally; no more blindness to chances; no more weak giving-in to events as they happen. The time has come not to accept events but to make them happen. And in his note book appears this entry:

"I now see that a man can have considerable mental power yet get few results because he never *focuses* his attention. A moderate brain, with concentration, can do far more than a finer intelligence *without* concentration. I shall, therefore, go in for training."

### **Additional Values of Concentration**

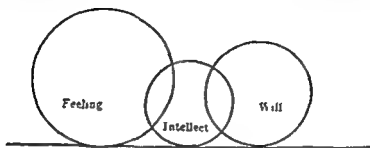
- (1) *The practice of concentration helps to prevent emotional excess*

Think of the manner in which feeling, as shown in Section Three, affects our opinions, our judgments, and our actions—sometimes for good, sometimes not.

Think of the number and intensity of the emotions which surge through us in the course of a calendar month!

There are days when the three main functions of the mind—Feeling, Intellect and Will—are truly

represented, as to their activity, by the following three circles\*



Those days were *not* brainy. Feeling was in almost complete control.

Only by enlarging the area given to reflection can we be certain of attaining an approach to the desired proportion. And without it we become liable to extreme angers, profound depressions, or exaggerated hopes.

We are not arguing a case against emotion in itself. Without emotion there is not much chance of happiness . . . We have to seek a *balanced* mind.

- (2) *The practice of concentration gives the reader a better chance of becoming a systematic thinker, and, as the whole of the mind's powers are brought into action during moments of focused attention, all-round mental development may be expected.*

The reason why concentration is favourable to system in "thinking out" a problem is thus: the student finds that focused attention yields its best results when the enquiry follows an orderly plan.

That plan is known as the scientific method.

It first asks: "What are the facts?"

Next, it arranges them in order: it classifies them.

Finally, it seeks to discover their meaning.

The history of the scientific method is an epic narrative, despite its record of mistakes.

To *think* is the hardest work in the world. That is why so many people fight shy of it. They are often willing to spend hours in mental exercise on a cross-word puzzle, with a possible reward at the end; but they draw the line at real thinking where one has to arrange everything oneself.

And yet it is not really difficult to learn the *how* of thinking. Actually, it is a planned method of asking and answering questions.

Let us take a simple case.

## What is a Theory?

Judith Bryne, a little girl of eight, came home from school with a pain in her left ear.

"Have you been sitting near an open window, Judy?" asked Mrs. Bryne, as she looked into the child's ear.

"No, mother."

Mr. Bryne now chimed in.

"It may come from the cold she had last week," he suggested.

"The teacher did not box your ears?" Mrs. Bryne continued.

"Oh no, Mother, she never does that, but . . ."

"But what?"

"I'm wondering if Topsy Trimble did it. We were playing round a table—she was on it—yes, and when she fell off she—I don't know—well, she . . . I remember, she seemed to fall on my neck. It hurt. . . ."

Mrs. Bryne again looked at the ear and found a red patch above it. "Most likely Topsy did it," she concluded. "You must stay in and go to bed and rest." "Oh, Mother . . ." exclaimed Judy.

### **Thinking: Asking Questions and Seeking Answers**

All thinking is mainly asking questions in order to settle a problem. In this case the problem is:

What caused the pain in Judy's ear?

Every attempt to explain something that has happened, and the cause of which we do not know, is called a *theory*.

Sometimes sitting in a draught will cause ear-ache, so Mrs. Bryne tried that explanation first. No, it was not that.

The next theory was Mr. Bryne's. He said the ear pain might come from the cold that Judy had had last week. As a theory it did not appear to attract any attention; and Mrs. Bryne ignored it.

The next theory was that a blow from the teacher's hand might have been the cause. No, teachers do not do such things.

The fourth theory, which was finally accepted, put the blame on Topsy Trimble, who, in falling off a table, seems to have "banged" Judy on the head and neck.



Everybody is given to making theories. You make a good many yourself. But do you make them in the right way? Here is the test.

- (a) Have I obtained all the facts?
- (b) Have I put them in their right order?
- (c) Have I discovered their true meaning?

If you are offered two jobs, one in London at a moderate salary, and one in Rio de Janeiro at a large salary, you are probably faced with a personal problem. There is a climatic danger in the foreign appointment, balanced by a larger income; the home job carries less money, but a safer atmosphere.

What are you going to do?

If you reason badly it will be because you allow the desire for more money, or for travel, to obscure important issues. You will ignore medical doubts as to your proposed mode of living in a hot climate: *i.e.* you will "scamp" your facts. No sense of values. You will put the "squeeze" on everything which seems to stand in your way: the family's adverse opinion, for instance. You do not reason at all. Your mind is only busy in defending the desires of your heart. Rio! Rio! Nothing shall interfere with your departure.

Most of us purchase our mental benefits at too high a price. . . . Oh, yes, experience is an expensive teacher. And a little concentration and method could make the cost quite moderate.

Thus the conflict between *desire* and *duty* is never ending. You have been through it. Everybody has.

Our claim is that the practice of honest concentration, not on desire or on duty exclusively, but on both, will lead to a more rational life; and at the same time it offers excellent discipline for the powers of the mind. We wish we had more space to *emphasize these claims*

(3) *The practice of concentration increases the ability to ask acute questions.*

You do not wonder why. Obviously, focused attention enables the mind to see more, and to see farther. Questions "arise": some of them *rush* into consciousness.

But the essential quality of such questions is their originality, they come from the unassisted intelligence of the questioner.

The man who watched the boiling kettle, and asked himself a question about the power of steam, is a familiar enough example. All men of science who have furthered our knowledge and increased the conveniences of civilization were men who obtained acute questions because they focused their attention on certain phenomena.

Your phenomena are the facts of all kinds which come within your range, and, instead of being sceptical about them (or of your own mental powers), continue to enquire into them, and one day you may be astonished to discover that an item you had seen every day for years suddenly aroused a series of new ideas with great possibilities

When you go into this matter very deeply you find that all your thinking is a process of asking and

answering questions; and the better the questions the more fruitful your answers.

This is how science has become a master key of knowledge. Newton and the apple is a case in point: why did the apple fall? Out of that question, and its answer, there emerged, by concentrated effort, a reasoned account of the solar system, and of much that is nearer to us than the planets.

By asking acute questions men of business and in the professions have given progress a new stimulus. We move forward in the work of transportation; we advance in aviation and television.

But, you ask, are not answers more important than questions? In some ways, yes. But in assessing the value of brains, the French proverb is still true.

"Form your opinion of a man from his questions rather than from his answers "

For instance, a group of four men and women are engaged in conversation about shadows, and a silent member is accused of saying nothing. "Wake up, Arthur!" Arthur moves in his chair, then says, "Does the mind cast a shadow like the body? and is that the reason why some people affect us strangely?" Two suggestive questions, indeed!

There was once a man who had a great respect for the wisdom found in proverbs. He believed that each proverb contained a deposit of valuable human experience.

But one day he saw two proverbs side by side:

*Absence makes the heart grow fonder.*

*Out of sight, out of mind.*

Contradiction?

So he began to ask questions—searching questions.

Finally he had a mass of proverbs arranged in the manner of the following selection:

Penny wise and pound foolish, *versus*

Take care of the pennies and the pounds will take care of themselves.

All things come to him who waits, *versus*

The early bird catches the worm

Birds of a feather flock together, *versus*

Two of a trade never agree.

Many hands make light work, *versus*

Too many cooks spoil the broth.

The final outcome was this: he came to see that each proverb *did* contain valuable human experience—even when one proverb appeared to give the lie to another . . . and he was all the better for the concentration which led to his questioning.

(4) *The practice of concentration contributes to the virtue of intellectual honesty.*

How? By compelling us to see life as it is, and to accept facts as we find them

So often do people see life as they *wish* to see it. They soften facts so as to fit them into a scheme that appeals to them.

But the habit of facing realities, which is implied in focused attention, helps the mind to be more candid. Why should we be hypocrites of the intellect, pretending to accept "facts" and "ideas" which we know to be illusory?

A few years ago a professor of natural science published some of the results of his research. He had so ardently desired that certain conclusions should appear to be proved by experiment that he, or one of his staff, "cooked" the details, as a false arithmetician has been known to "cook" his accounts. . . . The professor's malpractice was discovered. . . . And, in deep chagrin, he shot himself!

It is passing strange that a man of university distinction could allow such a feeling to lead him astray; yet scientific glory has its pull, like the glory of military conquests.

It may be asked: "Why did not the professor's concentration help him to be intellectually honest?" Good! We are glad to have that question.

The answer is: Because he was not emotionally educated to the degree necessary for resisting a subtle temptation. His love of "originality" and fame was greater than his love of truth. . . . He had a desire for distinction which was too strong for his judgment.

"But," you object further, "I thought you said that concentration prevented emotional errors?" No, we said that it *helps* to prevent emotional excesses. And so it does—when it has a real chance. It fosters the spirit which says, "Give me *facts*—I want the truth and nothing else."

Men in business and the professions are just as liable to err as are men of science. A progressive London merchant, with five branches in the provinces, conceives the idea of a sixth. . . .

He *knows* in his heart of hearts that his funds will

not justify the outlay, but there is a beautiful corner site on the promenade! It *pulls* Next year two smaller branches close down to provide money for the non paying magnificence of the corner site

The spectacular is often too costly

Pythagoras said that men were really honest at the moment when they appeared before the gods They did not fool themselves the gods knew too much

If honesty is one's ideal, then it ought to happen that a continual presentation of ourselves before that ideal would not only beget the right spirit, but help to maintain it

The old monk, in *The Brothers Karamazoff*, said "This, above all, don't lie to yourself" That kind of lying is far more easy than some people imagine it to be The humorist hits off the idea when he pictures a man playing a card game alone The player looks round furtively, then puts a card up his sleeve!

An American syndicate drew up a table of "Immoralities of the Intellect," and below we give a brief selection from the list

- (a) Adjusting theories to popular likes and dislikes
- (b) Opposition to proofs of another's theories because of jealousy
- (c) Emotionalism during research "I believe" instead of "I have proved"
- (d) Indulging in dense verbiage for the purpose of appearing superlearned
- (e) Egoism, leading to the "invention" of new theories for personal distinction

We, in our modest lines of life, may think that we are in no danger of yielding to such temptations. Maybe so. And yet nobody is exempt. That Jonaz, member of the local committee for sports, is a nice fellow; and when he talked so learnedly about the mental side of games you thought he was an authority. Later, you found he knew nothing, and had spouted for sheer popular effect!

- (5) *Concentration is the individual's one opportunity of bringing out his possible originality. Focused attention is the high road to new ideas and new discoveries.*

Do you realize that you can be original in thought if you wish to be? Your originality may not be so distinctive as that of a great man, but it will be yours—honestly arrived at and not by imitation. And the open road thereto is reached by concentration.

Originality means thinking your own thoughts and arriving at your own conclusions. "Yes," you say, "I know that. But what if my conclusions are not worth much?" Well, go on thinking and working. Kepler evolved nineteen theories before he solved the motions of the planets and their ellipses. Eighteen failures followed by a great success! . . . And concentration was the method.

Be yourself. Don't imitate.

Keep those commandments before you.

Look at the career of Fred Astaire, whose dancing you have seen. Asked as to his success he admits only one thing: he has worked. It's all

practice—and thinking out new ideas “Where do I get them? Oh! anywhere—in the bus, in the street, any place. There is a new step in everything if you can only find it—as many new steps as there are tunes in the world.”

So now you know.

There's originality for you in your calling, or somewhere else, if you will work for it, and follow your natural bent.

Norman Farquharson, the South African tennis player, said of Fred Perry:

“He plays a type of lawn tennis that is all his own.” Exactly. That's why he is Fred Perry, “the fastest player in the world.” Whatever *your* line may be, develop it in your own way

Well did Poincaré say, in his *Science and Method*, “Concentration is the pre-requisite to the flash of scientific discovery.”

The explanation is easy. Every time you work at a problem you get nearer to the solution, if a solution is possible. There is no chance. Recently this heading appeared in a daily newspaper:

## NEW SHADE FOUND BY CHANCE

---

### BLUE THAT DOES NOT FADE

---

#### TRIUMPH FOR BRITISH DYE INDUSTRY

It was excellent news, but the discovery was not due to chance. Even the newspaper writer says it



came about "*almost* accidentally." There are no fortunate accidents in research. A trained eye and an analytical mind made this discovery.

How did Anthony Hope discover the plot for the *Prisoner of Zenda*? By chance—seemingly. Actually, because he had eyes and a brain. . . .

He was walking to his office from the Court and had arrived at the word Ruritania to represent the country of his newly projected romance.

And as he walked he chanced to pass two men who bore an extraordinary resemblance to each other. He could not help noting the likeness; it stuck in his mind. A resemblance like that, a story of confused identity set in a picturesque romantic setting might, though the idea was familiar enough in fiction, still perhaps be made the basis of a tale. On arriving at his office in Brick Court, he lit a pipe and sat down to think about it. Next morning he began to write.

Any kind of research work will tell the same story. How did three medical men discover the causes of meningitis? By concentrated attention on a possible, but not too probable, source of origin.

That is an answer that could be given to a hundred very different questions—the laboratory work, for instance, behind the progress in house design.

The secret? There are several.

But imagination comes first.

Some people—otherwise good—have none at all.

Sir Arthur Helps, who lived and wrote in the 1870's, perpetrated the following:

" . . . if it had rested with me to decide, I think I should have voted against the invention of the electric telegraph. It appears to me that the electric telegraph chiefly serves to convey news of misfortune rapidly, inaccurately, abruptly, and partially."

Poor Sir Arthur! What an imagination!

It is now abundantly evident that once you have decided the subject of your attention, its expansion depends on the amount of intelligent concentration you put into it.

You have realized the truth of that statement already. The object of these pages is to help you, to get into action.

Make a resolve that within the next forty-eight hours you will provide yourself with a bit of personal research which, in the final issue, will help you to realize yourself, to promote your happiness, and if possible, to increase your income. It must not be said of you, as it was said of another man: "He was born an 'original' and died a 'copy.'"



## RÉGIME

*How to Begin Training*

Training! That is a word which we desire to drive home. The aim of these pages will be defeated unless it persuades you to begin and continue training. No time is better than the present, so give five minutes' uninterrupted attention to the following simple exercise. Take out your watch and time yourself.

Write down as many questions as you can about the subject of vivisection; that is, the use of animals for medical experiments. Here are two questions for a start.

- (a) What really happens to those animals?
- (b) Are the experiments helpful in medicine?
- (c)
- (d)
- (e) etc. etc.

Probably you were more successful than you expected to be. If not, choose a subject of your own, or select one from the following list:

- (1) Questions I should like to put to Mussolini, or Hitler, or Stalin.
- (2) The Radio to-day.
- (3) Film Fans.
- (4) The modern newspaper.

### *Great Concentrators*

All distinguished men and women have been concentrators. Hence, it will be instructive and illuminating to produce one or two examples.

We shall pass over the names of students and scholars. People to-day prefer to think of men of action.

The mind of Napoleon would seem to have been of the highly concentrative order. In *Table Talk and Opinions* (dated 1869) he is quoted as saying:

"Different matters are arranged in my head as in drawers. I open one drawer and close another as I wish. I have never been kept awake by an involuntary preoccupation of the mind. If I desire repose I shut up all the drawers and sleep. I have always slept when I wanted rest, and almost at will."

The *mind-wanderer* has a lot of drawers in his mind open at the same time; and his attention moves from one to the other—aimlessly. That is one reason why he accomplishes so little.

### *Focused Attention on the Tennis Courts*

Now take a vastly different case—one dealing with modern sports. Looking back on his earlier failures at tennis, Fred Perry said recently:

"I realize that lack of concentration was the chief contributory cause. . . . I used to be criticized for this shortcoming—as though concentration did not need as much acquiring as a fore-hand drive or a powerful smash."

A valuable testimony, and right up to date.

It urges the need of mental training as well as technical training in all kinds of sports and recreations.

What of chess? Nobody can make progress in that game unless he can concentrate—which means not only attention, but imagination and memory. How else could an expert play a number of games at the same time?

### *The Whole Mind in Action*

Let us again draw your attention to one of the wise remarks of Professor William James. You will remember that he said, "What tells in life is the whole mind working together." That happens when you concentrate.

Concentration is not a kind of separate "faculty"—a sort of bump on the skull which you can enlarge by practice. It is the joint use of all your mental powers in the answering and asking of questions about some problem you wish to solve.

Do you wonder that men of science made great discoveries when they used the whole mind in this way? Think of the distance of some of the stars. Then think of the way in which instruments were devised to measure the heat of these heavenly bodies, millions and millions of miles away!

The inventors of calculating machines, and of those other intricate mechanisms for manufacturing goods, used their whole minds in deep concentration before they were successful in devising the means to accomplish the ends they had in view. You

have heard the saying, "Brains win." It means that concentration wins. The whole mind is in action.

## Quick Thinking

Need we point the mental moral? In all your own affairs seek that kind of concentration which employs every power you possess,

sympathy, insight, imagination, technical knowledge, knowledge of human nature, conscious purpose,

all of them moved by desire and controlled by your will.

There is a mistaken idea abroad that practice in concentration tends to make a man a slow thinker; whereas the aim nowadays is to be a rapid thinker. The better focus a man's mind has, the more he sees and the more quickly he sees it.

It may be granted that some people are naturally more fitted to deal with surprises than are others; but if such favoured people have developed mind-wandering they are to that extent unfitted for quick thinking.

## Additional Exercises

In seeking further topics for the purpose of exercise in concentration it is wise to select a few which have a strong personal interest.

Below, we offer a number of suggestions:

- (a) How can I add to my qualifications for the work I am doing, or which I wish to do?
- (b) What can I learn from books, or from other men engaged in the same calling?

- (c) Do I realize the great importance of being able to *talk* well, and to expound and argue the details of a business proposal?
- (d) Have I fully convinced myself that a man who desires to increase his income must first increase his ability and enlarge his experience? If so, how much am *I* doing to increase my ability?
- (e) Can I truthfully say that my leisure time is spent pleasantly and profitably? Not like the man who spent many long months in calculating the combinations of the alphabet and discovered the number to be 585,261,767,384,976,664,000!
- (f) Am I developing the *social* side of my life? Am I making friends easily? Can I say that I am popular?

With pencil and paper before you, write down the questions as they come to you. Your aim is to keep your mind on the subject. If possible, work absolutely alone, in quiet surroundings, and with no interruptions.

Occasionally, you may be tempted to follow a suggestion which is not connected with the subject. Avoid it.

Resolutely bring your mind back to the central issue.

Keep on *writing* your thoughts. That practice alone will help you to focus attention.

## How to Analyse an Idea

Another good exercise is to take a thought as expressed in a sentence, and to analyse it by challenging it or by agreeing with it. Here is one from Emerson

"All life is a search for power"

Is it?                      Where is the evidence?                      Pursued  
on these lines you soon arrive at the facts

There is a group who seek *money* power, the men who aim at *commercial* power so as to get control, the parties who seek *political* power, the people who seek *social* power and local leadership

Isn't it plain, therefore, that in all enterprises even in science and religion, in the press and on the platform, the one search is for power or predominance of some kind? What men in Europe are seeking for political power to-day?

## Conditions Favourable to Concentration

There are two kinds of conditions to be considered physical and mental. Bodily fatigue, hunger, pain and discomfort from other causes make focused attention very difficult. Noises, too are a great nuisance. Weavers who wear ear plugs produce 18 per cent more than those who do not. Carlyle, urged to write a new book in the quiet of the country side, hurried back to Chelsea complaining about the crowing roosters. So indignant was he that all he could say, finally, was "Ma Gawd!" Still, he was naturally nervy.

Undoubtedly, it is necessary to assure yourself



of the best physical conditions—meaning an absence of interruptions and of positive inflictions like those just mentioned.

Further, there is, with many people, one place, one room, or one chair in which they reach their best efforts. These are valuable aids. If you find one such aid, cherish it.

Mental conditions are naturally associated with physical conditions, and the effect of physical pain or discomfort in the mind, to select only one factor, is sufficient to explain a failure to concentrate.

But the factor we are thinking about is of the positive type: attention follows *interest*. At first, the student should practise with this feeling at full pressure.

To be interested in the evolution of a detective plot, in a popular novel, and to think of nothing else for a whole hour, accustoms the mind to the condition of focused attention.

True, it will not help much in the handling of a knotty problem of another sort. Yet the mere absence of mind-wandering is an advantage. It prepares the way for a new interest. And it is an enemy of foolish day-dreaming.

Our previous insistence on the need of a purpose in life—something to be achieved of a worth-while order—is, of course, the most potent of all factors in creating and in keeping up the habit of concentration.

One may not altogether admire the man who is "out for money" and nothing else, but what energy he displays! Long hours of concentration

are easy because of the intensity of his enthusiasm. As J. D. Rockefeller, Sr. once said of his early days, his great joy was to see his dividends coming in.

But a settlement worker in the East End can be as energetic, as full of concentrated effort, and just as happy in growing achievement. Why not? And you, whatever be your line of work, can discover that the same pleasures arise out of an abiding interest which develops unfailing attention.

"Yes, the interest's the thing," said a newspaper reporter by way of explaining how he—in the old days—had written out his report on a factory fire, despite shouting, interruptions, the bitter cold, and the snow.

How much will a war correspondent go through cheerfully, nay gladly, to get through the first news of a great victory!

More and more the facts of the Third Section increase in importance. Emotions are our masters. At bottom we are all *emotionals*—even the intellectuals.

### **Summary of Chief Points**

1. Concentration is not a fixed mental gaze but a free movement from point to point in a related group of facts and ideas.
2. The values of concentration are many. First is this: that it gives the whole of the mental abilities their opportunity; power, memory and self-confidence are increased.
3. The other values are the prevention of emotional excess; the promotion of system in thought; the

ability to ask acute questions; the urge to intellectual honesty; and the coming of new ideas.

- 4 Form the habit of asking questions.
- 5 Concentrate on the job in hand.
6. Secure the right physical and mental conditions.

The poet who would communicate some deep or exalted feeling to us—what is he but an emotional? And Willett, apostle of daylight saving through long years, was another of a different category.

Any man who wishes to do something in the world, whether it be the grocer who aspires to be the biggest, cheapest and best in the town, or the architect who hopes to immortalize his name as the originator of new houses for mankind, must be an emotional first. He can be an intellectual afterwards.



## EXERCISES

## EXERCISE XXIII

By this time you will know that lessons in the training of the two senses, sight and hearing, do not mean a mere accumulation of things seen and heard, although that has its values. It means *understanding*.

You can "read" a landscape, or a church, or the clouds, or a brook, or a village, just as you can read a book or a newspaper. True, the printed matter speaks in plainer language than the other objects; but those other objects have a meaning—they convey a message indirectly. The difference is that you have to ask questions, *i.e.* to *think*. Thus, the clouds will say one thing to the weather expert and another thing to the poet. But objects do say something to all of us—if we look long enough.

For example, what did the brook say to Tennyson? What did Turner's pictures say to Ruskin? What does Surrealism convey to the mind unprepared for its advent?

Perhaps the reading, or interpretation, of events is the hardest reading of all: confused and baffling. Yet the signs of the times make this demand on us; they almost insist that we shall understand them for our own benefit and the benefit of other people. True observation of Nature and of Human Nature is, therefore, an education in itself. It is a gathering together of many things by vision and hearing; but mainly it is an understanding of them.

See and hear all you can, but in your note book jot down impressions as to meanings. Here is a sample which a correspondent contributed to *The Star* (May 20th, 1935, by permission).

WHAT STRUCK ME      AT A STREET STALL

- 1 The tale the man told
- 2 How the audience listened
- 3 The look on their faces
- 4 What diseases the "quack" could cure
- 5 How many fancied they were ill
- 6 The ready way they bought his cure
- 7 Only two bottles left?
- 8 Quickly bought up
- 9 Mistake by 'quack'—he finds another dozen bottles
- 10 Great relief of audience renewed sales

*Fair Copy*, by Reginald Morris (Muller), is a pleasant record of observations and thoughts. It will give you a good idea of "observation with inference."

EXERCISE XXIV

As opportunity serves, train your hearing to detect the sounds that come to you in places selected for that purpose

- (a) The winds as affected by material objects—trees, buildings, telegraph wires, etc
- (b) The songs of birds, the sounds of the countryside
- (c) Industrial sounds
- (d) Street sounds
- (e) The inner effect of vocal and instrumental music.

In addition to the increase of acute hearing produced by these exercises, you may expect to advance your knowledge of specific sounds—some of which, like those of a motor-car mechanism—are of direct value as indicating rightness or wrongness of working

#### EXERCISE XXV

There are some lines in one of Kipling's poems which say

I keep six honest serving men,  
They have taught me all I know.  
Their names are WHAT, and WHERE and WHEN,  
And HOW and WHY, and WHO

These six men are willing to work for you without wages. Napoleon says he employed some of them, and found them very "useful." Probably he used them all, but did not admit the fact.

When you have engaged the six, put them to *intelligent* work. Social gossips use them frivolously. *Your* job is more serious.

For instance, a girl of sixteen engaged the six to help her from day to day. "WHAT" told her to look at a car as it crawled in the street of an Essex town. "WHY" suggested some questions about this crawling, and about the woman who entered a shop then re-entered the car—especially when the action was repeated lower down the street. The other serving men stepped in, asking "WHO" the woman was and "WHERE" she had gone. "WHAT" said, "Take the car's number." The girl did

Later, she heard that counterfeit money had been found in and about the town. And all the six serving men crowded round her and said: "Aha! Aha!"

She went to the shops which the woman from the crawling car had entered, and discovered that they had had counterfeit notes foisted upon them.

And the six serving men literally yelled in unison: "Give the car number to the police!"

She did.

And the police fell upon the counterfeiters. Moreover, the Court sentenced one of them to seven years' penal servitude, and the other to two years' imprisonment.

As already intimated, the six are just as willing to score a success for *you*—if you will prepare yourself by honest practice of the arts of seeing and hearing; and of thinking about what you see and hear. This, no doubt, means, "Work at the present course."

#### EXERCISE XXVI

Paraphrase the following passage, that is, put it into your own words, as if telling a friend about something you once read. You will take care not to be prolix. Try to keep to the same number of words as the original.

"Who would have thought that the clangorous noise of a smith's hammers should have given the first rise to music? Yet Macrobius, in his second book, relates that Pythagoras, in passing a smith's shop, found that the sounds proceeding from the

hammers were either more grave than acute, according to the different weights of the hammers. The philosopher, to improve this hint, suspended different weights by strings of the same bigness and found in like manner that the sounds answered to the weights."

#### EXERCISE XXVII

A knowledge of the uses of the more important words of the language is very necessary if you would be able to think clearly, to reason logically, to speak accurately, and to carry your points. On p 223 is given a list of words, the various meanings of which should be mastered. You cannot, of course, do this at once. You will find it more enjoyable and profitable to do it slowly, and spread the work over a period of weeks. Take two pairs of words, or two single words, weekly. The right method is to use the best dictionary available, and study the word selected. For instance, "Art" in a dictionary like the Century, the Oxford, or Webster's, is explained in a manner which makes the subject clear beyond reasonable doubt. When you have mastered it, you can read and talk about the word with certainty as to its meanings; you know a right from a wrong use; and this prevents you from falling into error. Make suitable notes for future reference, mainly to revive your knowledge. Obviously, this is an exercise which is intended to be spread over a long period. The mastery of these two lists of words is an education in itself.



## PAIR WORDS

Real	— Ideal	Socialism	— Individualism
Objective	— Subjective	Static	— Dynamic
Matter	— Spirit	Optimism	— Pessimism
Body	— Soul	Religion	— Theology
Necessary	— Contingent	Truth	— Error
Infinite	— Finite	Many	— One
Apprehend	— Comprehend	Whole	— Part
Conscious	— Unconscious	General	— Particular
Comparison	— Contrast	Active	— Passive
Classic — Romantic			

## SINGLE WORDS

Wealth	Tradition	Right
Nation	Judgment	Progress
Thing	Liberty	Sin
Marriage	Nature	Aristocracy
Race	Character	Philosophy
Light	Style	Beauty
Self	Duty	Cause
Illusion	Chance	Spiritualism
Reproduction	Common Sense	Substance
Honour	Hope	Faith
Suggestion	Civilization	Fact
System	Evidence	Hypothesis
Temperament	Money	Idea
Biology	Force	Law
Theory	Energy	Church
Imagination	Art	Generalization
Instinct	Life	Habit
Intuition	Genius	Memory
Person	Moral	Method
Principle	Unity	Change
Proof	State	Purpose
Probability	Will	Democracy
Reason	Analogy	Power
Certainty	Category	Psychology
Classification	Space	Sentiment
Ghost	Time	Motive
Psycho-analysis	Love	Hate
Rights	Value	Definition
Science	Form	Experience

## THE MENTAL SEVEN

The mental seven are seven exercises which complement the physical six given in the Second Section. They provide a formula for a revision of the training exercises, and for testing the results.

At first, it is good policy to go through the "seven" daily. Later, when proficiency is nearer, a weekly experiment may be all that is necessary. Have your note book handy.

### EXERCISE I

"I have used my eyes      and I have seen      ?"

*Comment*—The aim is not to compile a list of mere nothings, but to recall the truly significant items. Some days will be fruitful, others will be sterile.

### EXERCISE II

I have used my ears and have heard  
what      ?

*Comment*—Here again it is not the mass of words nor the details of remarks which can claim importance. It is the *meaning* of obscure speeches, or the bringing together of seemingly unrelated items which then throw a new light on some hitherto puzzling circumstance.

## • EXERCISE III

“I have concentrated my attention on certain facts, and new ideas are shaping. . . . They are . . .”

*Comment.*—The day’s figures, documents signed, arrangements made, prospects considered—all these, closely analysed, may yield new ideas for future use. Then there are the 101 other matters from among which you can make a small selection for treatment.

## EXERCISE IV

“I have used my imagination and visioned the possible. . . . It is . . . ?”

*Comment.*—In part, this exercise is similar to No. III. But it focuses attention on a something which does not yet exist. No exercise could be better for bringing out the individual’s latent originality.

## EXERCISE V

“I have said ‘I can’; and I still believe I can.”

*Comment.*—When things are going well, it is easy to say this. When they are not, there is hesitation. *That*, precisely, is the time to say it most affirmatively and to believe it. To lose faith in yourself is to lose everything.

## EXERCISE VI

“That which I willed to do, I have done.”

*Comment.*—The ledger columns in the Book of Resolves are two: obviously the first is a record of the resolve itself, the second states what became of it. This *Exercise is excellent discipline if honestly carried out.*

## EXERCISE VII

"To night, on retiring, I shall pay my respects to the subconscious self, it can do what conscious intelligence is unable to do "

*Comment* —The last thought before sleep should be, if possible, unconnected with anger, distress or any other feeling of like character Give a reasonably good "cue" to the subconscious It is better for sound sleep, and better for the solution of your problems



## QUESTIONS AND ANSWERS ARISING OUT OF THE PSYCHOLOGY OF HAPPINESS AND SUCCESS

*I have been told that there is a machine which can inform the operator whether or not you are telling lies while under cross-examination. I can hardly believe this is possible. What is the evidence?*

There is a machine in existence popularly called the "lie machine," but known as the Psycho-Galvanic Reflex. It is claimed that this mechanical device is successful in detecting mind-states by electrical means. Thus, a man who had been guilty of murder would, under tests, manifest certain quick and vigorous responses to questions (as seen on the machine's indicator) which an innocent man would not and could not manifest.

If, however, the innocent man had himself witnessed the murder, unobserved, is it not likely that his responses to the questions would be so excited as to be almost equal to those of the murderer himself? The machine can determine *knowledge*, but not necessarily *responsibility*. There is a good account of it in Newnes' *Practical Mechanics* for October, 1935

*Is Day-dreaming the same thing as Mind-wandering?*

Sometimes, not always. Day-dreaming may become mind-wandering when it loses its chief aim, which is to imagine a world in which we do get what

we want so very different from the real world. The evil of day-dreaming lies in its weakening power. There is in it a tendency to be satisfied with *dreams* of good things—happiness, wealth, friends, travel, and so forth—instead of working hard and intelligently to secure better conditions. We lose vim, energy, and will-power, and for that reason unfit ourselves for the battles of life.

Admittedly, there is in day-dreaming a sort of optimistic use of the imagination, and one cannot altogether deprive the oppressed mind of its only chance of atoning for the presence of dreary facts. But if our day-dreams can be controlled by giving them over to concentration with a purpose, it may well happen that they become productive. Great inventors have not been averse from any kind of dreaming, whether of day or of night.

*I don't seem to "get" this talk about being a realist or an idealist, at any rate not as clearly as I should like to do. How would you explain the difference to a worker without much education?*

We would begin by telling this story:

There was once a man who opened a shop in which he sold "Ideal Clothes for Ideal Men." His aim was to cater for the best and finest of mankind—men who had the measurements of a perfect type. Very few customers were able to reach this standard, and to the scores he rejected he said "Go away, and when your measurements have become ideal, return and I will make clothes for you."

"Why not make the clothes we want?" they asked. But he waved them away.

Two years later, one of the crowd, having developed ideal measurements, returned in order to have a suit made. He found out that the Ideal Shop for Ideal Clothes for Ideal Men was closed. And the Idealist himself had died of a broken heart.

You will see at once that this tailor was out of touch with business realities. How could he expect to earn a living by making suits for men with perfect physique? There are too few of them. . . . His head was in the clouds. . . . He was too "high" for this imperfect world. But the average tailor is a realist: he will make clothes for *anybody*, and the more the merrier. . . . He has his feet "on the ground" as the saying is. In short, he uses his common sense.

Don't condemn the idealist tailor as a poor fool. Did he not believe in excellence and seek to attain it? He did. And that is the service which idealists of all kinds render to society, the nation and the world. In spite of their mistakes they help to keep us from becoming of the earth, earthy.

If you would like to pursue a series of exercises in concentration try to find evidences of idealism in:

- (a) modern economics;
- (b) recent politics at home and abroad,
- (c) quality in film production.

Time and industry will be needed to prosecute these enquiries, but their educative value is attractive—if you are in earnest.

WHAT ABOUT—

THE CONSCIOUS?

THE SUBCONSCIOUS?

THE FORECONSCIOUS?

THE UNCONSCIOUS?

Let them wait. Consciousness is a mystery. There is nothing else like it. One can realize it as a fact, but to "explain" it is impossible. To talk about being conscious of consciousness is to play with words.

Hence the Sub—the Fore—and the Un—are, if anything, more mysterious. How facts are recorded in the mind we do not know; nor do we know how they are reproduced. True, the laws of association explain their action to some extent: *e.g.* Wellington and Waterloo come up together. But the question still remains: How do facts repose in the mind?

It is a wise mental hygiene which forbids tinkering with these deeper levels of what we call consciousness. The attempt to "educate" the subconscious, in a "direct" manner, in order to tap its alleged riches, is foolish and dangerous. The royal road to the deeper levels is through the conscious; and if you wish to avoid mental strain, or more serious troubles, you will have nothing to do with schemes or plans which promise to "release" power from within for an outlay of a few shillings.

Here is the one safe rule: Lead a sound mental life on the conscious plane; and the other consciousnesses will not only take care of themselves but render you the services you need.



## SELF-TRAINING

The word *mastery* is prominent in the sub-title of this Fifth Section, and we desire to emphasize it. There may be several secrets of mastery, but the greatest of them by far is concentration: *i.e.* the focusing of all your abilities at one given time on one subject in all or in few of its ramifications. Mastery is so valuable that it is worth working for—not spasmodically, but continuously until it is a factor in your mental outfit.

## QUESTIONS FOR SELF-DRILL

1. If concentration is not difficult, but easy, how is this claim to "easiness" justified? (pp. 190-1.)
2. Give an account of the search for a bookcase, and of the mental aspects of it. (pp. 192-3.)
3. How is concentration related to (a) memory (b) self-confidence (c) the seeing of opportunities? (p. 194.)
4. Is mind-wandering costly in its results? If so, how? (pp. 194-5.)
5. What is the *first* of the "additional" values of concentration? (pp 195-6)
6. And the *second* "additional" value? (pp. 196-7.)
7. What is a theory? (pp. 197-8.)
8. What is the threefold test of a theory? (p. 199.)

9. How and why does concentration increase the ability to ask acute questions? (pp. 200-1.)
10. What is said about concentration and intellectual honesty? (pp. 202-3.)
11. Reproduce the teaching about concentration and originality. (pp. 205-6 )

### PLAN FOR CARRYING OUT THE RÉGIME

Begin to familiarize yourself with "The Mental Seven." (p 224.)

*Monday:* Work Exercise XXIII in one of its forms: and select a subject from those suggested on p. 209 Write down your questions.

*Tuesday:* Work Exercise XXIV and ponder the teaching on pp 211-12, "The Whole Mind In Action."

*Wednesday:* Work Exercise XXV, and engage your attention with the points raised on p 212, afterwards re-studying "How to Analyse An Idea" (p 214) and making an application of it by considering this passage: "The latch key which opens my inner mind will open the private mental apartments of other people " (O. W. HOLMES )

*Thursday:* Work Exercise XXVI, and study the section on conditions favourable to concentration (pp. 214-15 )

*Friday:* Work Exercise XXVII, and study three pairs of words. (p. 223)

*Saturday:* Study three, or more, of the single words given. (p. 223.)

A final reminder: in concentration you are using *all* your powers—analysis, memory, judgment, imagination, and the rest of them. It is, in that sense, *the* power. Resolve to obtain it.

*Answers to the following Questions are found in the Sixth Section BUT make an attempt to answer them Yourself*

1. In what sense is concentration a conscious act? and in what sense an unconscious process?
2. "Nothing is difficult in itself: only thinking makes it so." This adaptation of a phrase from Shakespeare, by a correspondent, is worthy of your challenge. How much error and how much truth is there in it?

#### ANSWERS TO QUESTIONS IN THE FOURTH SECTION

1. It may be true. Possibly, it is often true. But it is not the whole truth, because a course may be given up for a variety of causes—all-health; excessive demands on time, leaving the district, or the country, for foreign parts; change of occupation, and so on. . . .

As a matter of fact the statement is terribly true. Lack of determination is the mind's great weakness

when it comes to projects attempted. "This man began to build and was not able to finish." You recognize that quotation about weak will in the long ago? It was a fault then. It is a fault to-day. Have we not seen triumphs due almost entirely to a determination to win, *when winning did not seem possible?* Therefore, if you wish to demonstrate the value of a resolve, in the "do or die" spirit, now is your opportunity.

2. Dr. Johnson was nearer the truth here than he was sometimes: mere *talking* to a man will not make him a shoe-maker. He needs illustration and example; and he must watch shoe-making in the actual process. Further, he must begin to use his hands, and to handle materials and tools in the right way. In other words, he must *act*. So it is evident that to learn the how of anything, we must have the talking and experimenting, and the looking and the action; and they must all go together. The production of a strong and intelligent will is carried out on the same lines. But *action* is supreme. We learn how to say No by experience, not by reading novels or other books. Yet the novel and the other books can help by making the issues clear and important.

---

## REFERENCES

*The Star* (London), May 20, 1935

*Evening Standard* (London), June 27, 1935.

*Observer* (London), August 20, 1936

SIR C MALLET, "ANTHONY HOPE and his Books "

## SIXTH SECTION

### MENTAL AND PHYSICAL RHYTHM

#### *With Some Remarks on Moods*

*Lack of attention to the rhythm and character of mental growth is a main source of wooden futility in education*

—PROFESSOR A N WHITEHEAD

*The Aims of Education*

*What my own views may be is a question of no consequence to anyone but myself But as you ask I may state that my judgment often fluctuates*

—CHARLES DARWIN *Life and Letters*

### Rhythm in General

Your first experience of Rhythm in a practical sense was probably like that of many readers You played see saw with another boy using a long piece of board placed over a tree trunk

Satan entered into that other boy, and at the moment when you were high in the air he slid off What a bump! And what indignant language!

Until the rhythm was broken it was exceedingly pleasant It seemed to answer an inward need

As it does in music

We take pleasure in moving our feet to keep time with the sounds, and to stress the movement in accordance with speed or volume.

But rhythm is much greater than a mere oscillation in the nervous system. It is a principle of nature, both animate and inanimate. It affects the whole Universe—like the law of gravity, which, in rounding the courses of a solar system, does not forget the meanest atom.

It concerns the success of your thoughts just as much as it controls the pendulum of history. Its laws of operation help to determine your welfare; and if you break those laws the penalties inflicted are highly retributive, although they may be too subtle in their working for you to observe them.

Manifestly, therefore, a fact like rhythm cannot be overlooked in any system of mental training; and we propose, first, to seek a definition of the word; next, to sketch in outline the spheres in which rhythm plays a part; finally, to apply the truths thus learned to the needs of physical and mental development; for the rhythmical connection between the two is of an intimate character.

## **What is Rhythm?**

Rhythm has been defined as "the measured flow of movement, or beat, in verse, music or by analogy in other connections, *e.g.* the rhythm of life." It is with life rhythms that we shall have to do in the pages which follow.

Purely technical qualities in prose and verse, or in musical composition, are highly interesting to

those who have to study them. For us, in this connection, they are a secondary consideration

We are concerned only with the rhythms that pulsate in our bodies, in our minds, and in our callings. These affect our happiness and our success, and they are on that account of great importance to us.

When Mrs Meynell speaks of the "tides of the mind," it is with no mere figure of speech: there are tides in mental action—an ebb and a flow—periods when we feel curiously and unexplainably inefficient, followed by periods of remarkable facility and creativeness, when nothing seems difficult and all production is a pleasure. To know something definite about these tides, and to take advantage of them, is one of the objects of this Section.

We feel that it is necessary to assign limits to our enquiries, for the subject is more profound than you may have imagined, despite its practical aspects. You can easily ask questions about rhythm which are well-nigh unanswerable. For instance:

Why does rhythm exist?

What is the relation of rhythmic movement to movement in a circle?

What decides the length of a rhythm?

Is a planetary orbit a perfected rhythm?

And, if so, is a rhythm a prodigal waste of energy?

These are instances of questions which appeal to the scientist and the psychologist. They do not come within our purview, but we may be permitted



to say that the transmutation of energy is surely responsible for the existence of all the rhythms we know.

## Rhythm in Inanimate Nature

In the inanimate world of Nature, the rhythm most obvious to us is that of *day* and *night*, with its concomitant answer on our part of *waking* and *sleeping*.

Along with these are *heat* and *cold*, and all the changes of the seasons. There are the tides of the sea with their *ebb* and *flow*.

Some rhythms are quick and others are slow.

The rainfall of a country will be abundant for a period of years; then the cycle changes, and there is an unwelcome period of drought.

*Attraction* and *repulsion* may be said to be the greatest of all rhythms in the sense of being comprehensive in its scope and symbolic in its essence. It is Nature's fundamental method of using energy on the largest scale as well as the smallest. It holds the solar system together, and it decides the action of blind forces as well as those of the living world.

Just sit down and think of how much in life is explainable on this basis alone. You will find that you can account for the choice of your present calling by referring the final decision to a deep attraction following repulsions from other forms of activity. Banking may have repelled you. Shipping (or something else) was just right.

It was the same with your love life; for all marriages are the outcome of a series of experimental

rhythms in thought and feeling wherein like and like are victors—for a time at least, if not for always. We could almost form a whole philosophy on this thought alone.

## **The Ebb and Flow of Bodily Forces**

Or turn to the world of men and things. What do we find?

The same predominance of the cycle of change. In finance, prices rise and fall.

A period of business progress is followed by one of retrogression.

We have war and peace—and war and peace.

In literature a creative age is followed by one that is critical. Changes in government are often such that we can explain them only by saying it is the swing of the pendulum. Even civilizations are said to die according to law, the cycle being from 1,500 to 2,000 years. That is why Jeremiah-like prophets are wailing at the present moment.

## **How Rhythm Affects Us**

You will agree that all this is very interesting, but you want to know how it affects you in pursuing your programme of mental training.

It affects you in many ways.

If you do not understand the rhythmic movement in your feelings, for example, you may easily cause yourself a great deal of unnecessary suffering; whereas, if you can obtain control you can use your best moments to great advantage.

If you understand the tides of the mind (the "flow" forces which enable you to do your best work), you can apportion your tasks in such a way as to achieve the greatest results of which you are capable, with the minimum of effort.

You become master of your moods even if you cannot abolish them, were abolition considered wholly desirable. You are no longer a slave of mental temperatures, looking at the mind thermometer, then deciding you are dull, or miserable, or elated. Your rhythms—indubitable facts of your life—no longer rule you. *You rule them.* They become your servants and helpers.

## Action and Reaction

The fundamental rhythm for you, and for all of us, is *action* and *reaction*. At the end of a hard day of physical and mental toil you confess to being tired; not with the tiredness which distresses you because you may have neared the point of exhaustion, but the healthy tiredness which gives rest in an easy chair a joy all its own.

That is the simplest form of action and reaction. The rhythm is not unpleasant. For hours you worked (action); now you rest contentedly (reaction), and you look forward to further rest—and sleep.

But let us suppose that the work hours were spent at a very monotonous task, and amid the buzzing and whirring of machinery. The end of the day comes with not only a tired body in the physical sense, but with jarred nerves and an irritable mind.

There is a desire for mental elevation to atone for the monotony of eight hours spent on uninviting work

What happens? A stimulant is sought. It may begin with a glass of alcoholic beverage, then another, and another. It may be followed by a visit to the theatre, or the cinema, perhaps by an hour in a dance hall.

This gives us a slightly altered conception of the night life of a city. Thousands who throng the streets, fill the cafes, and crowd the places of amusement, are not necessarily seeking to do evil. They are obeying the law of action and reaction. They are swinging from monotony to enjoyment—as they understand enjoyment.

They are victims of a civilization which has decreed that they must have little or no happiness in duty, and the pendulum carries them forward to the other extreme, not always successfully, for the pleasure seeker often retires without having found what he sought for.

### **From Drudgery to Excitement**

Is it not evident, therefore, that great masses of the people, failing to understand the laws of emotional rhythm, make serious mistakes in their endeavour to obtain satisfaction in life?

The bulk of the populations of civilized countries are not evil minded because they seek distraction in forms of amusement that are not of the highest. They do so because they know of nothing better, and the alternatives offered by moralists are often of

a character too dull and prosaic to act as an equivalent.

The boozier is wrong in many ways: his body is wrong: his work may be drudgery: his home is perhaps uncomfortable: and his mind is all desire and impulse. A long time ago he started a bad remedy for a rhythm, and it is now a habit he cannot give up. Until he can get back to the time when he was normal, and thus begin his redemption, his mind is practically dead to all the higher appeals.

### **Emotional Rhythms**

It is much the same with men and women who live worthily but without the mental satisfaction they need. Life, they find, is hard; there is not much time for anything but work and bed.

And yet, when they do attend a concert or a musical festival, and recall the years when they had hopes of "being musical," there is a pang of regret. What happened was probably a failure to understand their own feelings in the years they now recall.

They may remember that a certain man might have helped them greatly; only, at the time, the offer was turned down on account of an irritable mood. That mood changed a good part of their destiny. If they had only known how to handle a mood, the course of life might have been changed in a vital particular, perhaps more than one.

Of two men (strolling outside in the cool of the evening) one may have acquired the art of conquering *ennui* by having a little list of interesting problems to think about: the other is in two senses list-less,

and the habit of mental drift, once it has set in, can only end in aimlessness and discontent. What is the cause of the difference? Perhaps one ought to speak of causes; but, to confine ourselves to one, for the moment, it may be said to be this: that the first man discovered a rhythmic movement in his feelings.

He found that on Monday mornings especially, a what's-the-use-of-anything sort of feeling dominated him; and that, unless he pooh-poohed it, there was a tendency on the part of the feeling to dominate Tuesday and Wednesday as well. So he staved it off by providing something interesting to think about—little problems in business, conduct, religion, politics or even cards. He was a wise man. He knew he could not destroy rhythms, and that it is best to use them.

The other man gave himself up to his feelings and followed them like a lamb. Thoughts meant nothing to him. Will-power was non-existent. The mood of the moment dominated him.

### **Alternations in Body and Mind**

There are two personal questions in regard to this matter: the first is:

What are those rhythms it is most important to know?

And the second is:

How can we use them for happiness and success?

For the sake of immediate application let us take the two together. Bodily rhythms come first.

The beating of the heart is a physical function over which we have no control, although there have been Eastern adepts who claimed to be able to stop the rhythm at will. Breathing is a rhythm over which we have a little more control; for while the heart goes on unimpeded by any act of will on our part, we can suspend breathing for a period. Even so, however, the rhythm soon reasserts itself, and we are glad to allow it to do so.

It will be found that this control increases slightly as we approach what may be called the wider physical rhythms, like sleeping and waking, work and play. We can rob ourselves of sleep and recreation for considerable periods of time, thus breaking the natural demand for sleep and change.

Of course, we have to pay for it. We knew a writer who used to sit down at his desk at 3 p.m. on a Saturday, and continue until 4 a.m. on Monday with brief intervals for meals and a bath. He paid the penalty. A mild disease seized him, and he had no power of resistance to throw it off. A few days of suffering and he was dead. Nevertheless, no one knew the laws of rhythm better than he did.

## **Eating and Elimination**

Eating and elimination come next. Nearly all our diseases arise from bad rhythms in this connection. We eat and drink too much, and elimination is hindered. Doctors would not have so much to do if patients were greater adepts in this matter. It is not a question of ignorance: it is a matter of self-indulgence.

and the habit of mental drift, once it has set in, can only end in aimlessness and discontent. What is the cause of the difference? Perhaps one ought to speak of causes; but, to confine ourselves to one, for the moment, it may be said to be this: that the first man discovered a rhythmic movement in his feelings.

He found that on Monday mornings especially, a what's-the-use-of-anything sort of feeling dominated him: and that, unless he pooh-poohed it, there was a tendency on the part of the feeling to dominate Tuesday and Wednesday as well. So he staved it off by providing something interesting to think about—little problems in business, conduct, religion, politics or even cards. He was a wise man. He knew he could not destroy rhythms, and that it is best to use them.

The other man gave himself up to his feelings and followed them like a lamb. Thoughts meant nothing to him. Will-power was non-existent. The mood of the moment dominated him.

## **Alternations in Body and Mind**

There are two personal questions in regard to this matter: the first is:

What are those rhythms it is most important to know?

And the second is:

How can we use them for happiness and success?

For the sake of immediate application let us take the two together. Bodily rhythms come first.



The beating of the heart is a physical function over which we have no control, although there have been Eastern adepts who claimed to be able to stop the rhythm at will. Breathing is a rhythm over which we have a little more control; for while the heart goes on unimpeded by any act of will on our part, we can suspend breathing for a period. Even so, however, the rhythm soon reasserts itself, and we are glad to allow it to do so.

It will be found that this control increases slightly as we approach what may be called the wider physical rhythms, like sleeping and waking, work and play. We can rob ourselves of sleep and recreation for considerable periods of time, thus breaking the natural demand for sleep and change.

Of course, we have to pay for it. We knew a writer who used to sit down at his desk at 3 p m on a Saturday, and continue until 4 a m on Monday with brief intervals for meals and a bath. He paid the penalty. A mild disease seized him, and he had no power of resistance to throw it off. A few days of suffering and he was dead. Nevertheless, no one knew the laws of rhythm better than he did.

## **Eating and Elimination**

Eating and elimination come next. Nearly all our diseases arise from bad rhythms in this connection. We eat and drink too much, and elimination is hindered. Doctors would not have so much to do if patients were greater adepts in this matter. It is not a question of ignorance: it is a matter of self-indulgence.

The laws of health have been preached so fully and so often that the people now know what is good and what is not in the way of eating and drinking. But knowledge is not transferred to action.

People take the line of least resistance, not the harder line of self-denial.

A doctor's consulting room may be full of men and women who are suffering from an assortment of diseases, but in the majority of cases the primary cause is a failure in handling rhythm. If you doubt it, just go over the history of an illness of your own, and you will probably find that the first originating cause lies in the neglect to preserve an elementary ebb and flow of nature functions.

## Exaltation and Depression

Our mental rhythms are closely connected with our bodily rhythms; so much so that in some cases a bodily disorder inevitably begets a mental accompaniment of like character. A sluggish liver and a melancholy mind generally go together.

Similarly, the mind itself can begin the mischief. A telegram containing very bad news can plunge us into depression; and the bodily functions, especially digestion, will instantly begin to lose "tone."

These facts of the influence of body on mind, and of mind on body, have to be remembered in every discussion of our present subject. The vital lesson is to observe faithfully every known law, mental and physical, so that we do not unnecessarily start any bad rhythms.

The primary mental rhythm is *exaltation: depres-*

sion We know that in an imperfect world like this we cannot remain permanently in a state of ecstasy, nor in a state of semi despair, we try to establish ourselves in a midway position denoted by the phrase *mental poise* This means that such happinesses as come to us are fully entered into and enjoyed but with a becoming knowledge of the fact that in a short time we may be called upon to endure a week of misery

Not that we invite misery by keenly expecting it—we simply know from experience that it may pay us a visit and this knowledge tempers our acceptance of joy Once we may have tried to live on the mountain top, thinking it was the best thing to do, but when tribulation came in one of its protean forms the 'come down' was so sudden and so terrible that we decided not to be deceived

This feeling is the origin of the expression so often used when an extremely fortunate happening occurs, It is too good to be true

## Dangers of Sudden Changes

There is no regularity in exaltation and depression The pendulum may move a little towards one or the other and it may stay there for a considerable period before making another movement in either direction

A big legacy quite unexpected, can raise a man to the seventh heaven from which height it sometimes drops him into a lunatic asylum he being quite unable to bear so sudden an accession of wealth

Such instances are painful, but instructive.

We are told that the swing of the pendulum, or to change the figure, the lifting up of circumstances from the plane of poverty to that of great riches, is fraught with much danger. The same applies to drastic and sudden depressions either from great plenty to severe penury, or from complete happiness to acute misery.

No man who has observed life for forty years can fail to recall two instances at least of great joy and great sorrow, both of which were fatal. Rapid rhythms are indeed treacherous.

The slow ascent or descent gives the individual time for adjustment. He becomes accustomed to improving or deteriorating conditions. As wealth grows steadily there is less chance of his loss of perspective; he does not lose his head. And, as poverty increases, the necessary self-denial is learned step by step; the unfortunate man goes slowly down the hill—he does not fall over a precipice.

We do not know when these events may come upon us. Illness, sudden death, the failure of others, wars, unforeseen factors generally, keep us in the dark as to the moment of their appearing, even though certain precautions may be taken against the crises which shatter and almost destroy.

In the course of a single day we are constantly experiencing the less serious alternations of feeling. A specially good issue of a humorous paper may turn our luncheon hour into delight; an hour later, the death of a friend, killed in the street, turns our life into grief, lasting far longer than the hilarity of the

lunch hour To use a phrase from religious associations 'We know not what a day nor an hour may bring forth'

## Mental Rhythms of Noted Men

We have collected a few confessions from writers of distinction Montaigne comes first

"All contrarieties are found in me" he said, 'at this turn or that' (It is almost like a list of adjectives)

"Bashful—insolent,	ingenious—dull,
prating—taciturn,	fretful—debonair,
lying—truthful,	knowing—ignorant "

Take a very different man—John Bunyan

"My peace" he said, 'would be in and out twenty times a day comfort now and trouble presently'

That is a bit of a surprise and yet the police were never far away, so in all likelihood Bunyan's rhythms were fast and furious

Ralph Waldo Emerson is another writer whose mind oscillated in an unexpected fashion

"My estimate of my own mental means and resources is all—or nothing in happy hours, life looking infinitely rich, and sterile at others"

Even so strict a rationalist as J B Bury admitted that on some days he was a determinist and on others an indeterminist on Mondays say, he did not

believe in free-will; on Wednesdays, he did . . . Be honest: have you not had similar changes from doubt to belief and belief to doubt?

There are several other confessions before us but there is only room for two: the first is from the *Comments of Bagshot*:

"I feel myself of no importance and of all importance, an outcast and an angel, the master of circumstances and the sport of circumstances, the most perishable of things and the most enduring of things—each of these things in turn, on different days of the week, and different hours of the same day."

The second is from Storm Jameson's *No Time Like the Present*—a passage which is preceded by an account of her past ambitions and her ultimate desire to withdraw from the writing of books

"After all that turbulence and ambitions it seems strange that I should believe now that very little in me is real except the absolute need, intellectual and spiritual, for withdrawal, for resolving to satisfy in my life only the simple wants. . . .

"There are days when I retract all this . . ."

That last sentence tells its own story.

We once gave this material to a mechanic to read and ponder. . . . At the end he said: "I know pretty well what I believe about economics and such matters, but some men seem to wobble more when

they become more educated." That is because they see several sides to a question. Certainty is more difficult of attainment.

We wish we had the space to continue this aspect of the discussion, but it is too academic for our purposes. We have to come down to hard pan, and decide how rhythms are connected with the training of the mind.

## Rhythm in Mental Training

Our investigations up to the present point to the importance of *mental poise*.

The man who can control his emotional rhythms, and turn them to advantage, is on the way to mastery. In a time of deep trouble, poise, as a habit, helps us to maintain the mental balance.

It is a mental principle almost like the gyroscope in the mono-rail system, or the application of it to prevent ships rolling at sea. We may reel under the blows of fate, but we can be so strongly set in will, and so clear in apprehension of facts, that we slowly veer the other way; finally, settling down as if nothing had happened. We use poise to conquer unpleasant rhythm.

You will now see why it is important for you to know your rhythms, and to be able to control those which in a sense are forced upon you by the changing facts of life. They are intimately concerned with your mental growth and with your power to exert ability when you will. This leads us by easy transition to another point which will be analysed in the next paragraph.

## **Moods: What are They?**

You are not as able in some moments as in others: ability has an ebb and a flow in it, and the flow is generally due to a mood.

Now what is the origin of the mood? Generally, it is two-fold:

(a) Memories.

(b) Physical conditions.

Take the second factor. Genius has often found that it could not produce its best results in wintry weather. The cold prevented the creative powers from performing their originative function. "The Exotic, as you call me," writes Shelley in December, 1821, "droops in this frost. I write nothing but by fits and starts. My faculties are shaken to atoms and torpid."

Longfellow was accustomed to regard October as his creative month. "October!" he says, "I always write that word with delight. The pen seems to take pleasure in it. It is the most poetic month of all. Will it bring in any songs this year?" In January, he wonders that "the old Icelandic Scalds could sing at all."

Goethe, Schiller, Byron and many others have felt themselves dependent on moods for doing their best work; and in these instances the moods were decided almost entirely by the temperature of the atmosphere.

## **Everybody Has Moods**

The reader may claim he is not a poet, and, therefore, does not feel the effect of a rising or falling temperature. But this is not so.



Athletes and bankers, sea captains and chief clerks are bound to feel these moods, although they are not necessarily due to physical temperature. They may originate partly in minor bodily ailments, and partly in unfortunate memories.

Here we touch upon the first component of mood. The mind is free to wander as we perhaps sit on the seashore idly watching the waves. Memory gets to work, and soon we are miles away indifferently thinking about something that happened long ago when we were spending a week at the seaside.

This is the simplest form of mood.

The more complex form is due to promptings from the unconscious. We thus find ourselves possessed of a desire to leave one bit of work and take up another: we do not know why. "We feel like it." That is all the explanation we can offer.

In such cases the mood goes deeper down than the barometric state of the atmosphere, or even the condition of the body, memory is in wireless connection with the unconscious and immediately a mood is born—not a simple brown study, from which one can be aroused without difficulty, but a more complex affair in which mental powers are heightened and its executive ability increased.

You may have to wait for the right mood. John S. Sargent, engaged on a difficult portrait, made several attempts to paint a pearl necklace, as he *saw it*—and failed. He turned aside to play some music with a friend . . .

Suddenly, he desisted, and taking his brush

painted the necklace without hesitation and with complete confidence. The creative moment had arrived.

After a single day's visit to London, Charles Darwin needed two days before the mood for work came back to him in the country.

### **Some Practical Reflections**

The dangers of emotional crises have already been dealt with in the Third Section. Rhythms in which ideas are constantly changing places, yes to no, and no to yes, usually end in the phrase "I don't know what to think."

*The remedy lies in concentration and analysis* whether the subject be a political theme or an issue in business affairs. A South American writer, Rodo, in speaking of accepted ideas which may or may not be able to stand a new analysis says "What of that doubt which one day passed through my soul a doubt which I cast from me through negligence or fear? If I had confronted it with a valorous sincerity might it not have been the starting point for a revaluation of my ideas?"

Yes a valorous sincerity can work wonders if you will give it the opportunity. Courage can conquer a rhythmic perplexity.

### **The Tide Taken at the Flood**

You will not forget the greatest of all social rhythms that tide in the affairs of men which must be taken at the flood as Shakespeare reminded us

Of all the movements which are imposed upon

us by Nature and civilization this is the one which calls for most attention.

*It is an irregular rhythm.*

Commercial depressions—we have just emerged from one—do not come with the regularity which certain authorities have defined and described.

Professor Stanley Jevons associated them with sun-spots and eleven-year periods.

But such movements, while affecting a whole continent—sometimes, indeed, the whole world—are not what we have in mind. We are thinking of those less impressive, but none the less real, movements represented by *trends* in the business of the nation.

If, for instance, a new invention has brought prosperity to your district, the rhythm is one with which you have to identify yourself—if you would take advantage of it.

Nay, more than that. You have to send out "feelers" now and again, in order to discover the coming of new things before they actually arrive.



## REGIME

1 *Remember the previous counsel on Health power*

We do not say muscle power That is a different thing We mean the positive principle in the body which easily throws off the germ of disease, and promotes the functioning of every organ and gland

Health prevents bad rhythms, and thus prevents the coming of mental depressions and evil moods Give the pendulum of your body a swing in the wrong direction, and it will affect your mind also, a chill on the liver predisposes you to take a gloomy view of what yesterday looked like something good

Indigestion is a bad rhythm, as Carlyle knew, and it will give colour to everything you think about

Whether or not there is a vital connection between the rhythmic movements of the body and the alternating moods of the mind, we cannot yet say with any degree of certainty Dalcroze, in his system of Eurhythmics, believes he gets mental results which could not be obtained so speedily in any other way and there are other leaders who claim to have found a relationship between the two rhythms although in no single instance are we favoured with an adequate explanation

To succeed in this respect it is necessary to prove conclusively that the rhythmical physical movement begets progressive or creative mental movements, in other words, promotes inspirational conditions and assists in creating new ideas

So far we have failed to find any authority who can substantiate such a claim, unless it be in musical composition with which rhythm is, of course, closely identified. That there may be a real association between a kind of physical movement and a certain mode of thinking, it is quite reasonable to suppose; but until the fact is properly established it is wiser not to act as if it were scientifically proved.

2. *Develop Mental Poise.* This sounds easy but it is not quite so easy as it sounds. It seems to say, "Don't be easily exalted or depressed; in fact, try to avoid both exaltation and depression. Aim at a level of experience which will be impregnable—that is, independent of joy or sorrow. Follow Marcus Aurelius."

The reader can criticize this attitude for himself. It is not altogether wrong, but it is the principle of the Stoic who would deny both pleasure and pain—too artificial for the strenuous life of to-day.

For ourselves we would rather not try to take away from life any of its essential qualities—like the ascetic who encloses himself in a protective device in order to escape from the world.

We do not run away.

We stop to fight.

Mental poise enables us to win. How? *First, by preventing emotional excess.* If you put a watch on your feelings, and keep them within bounds, you are less likely to suffer from rapid and sudden changes of rhythm.

Here is a case in point. rather extreme, but effective. A man was returning to England from a

distant port, after two years' absence, and on the dock awaiting him was the woman who was to be his wife. Her heart was full of womanly affection and with a great joy, but with a sense of control. On the other hand his heart was like a roaring flame. He was beside himself with expectation. . . . At last, he found himself jostling others down the gangway. . . . He reached her, and madly clasped her to him in a long kiss—so long, so passionate, that bending back her head from his height, he broke her neck and she died in his arms.

It sounds like a melodrama, with a touch of grim humour. Actually, it is a solid fact—and a frightful tragedy for the man who loved the woman to distraction. That was his error. He had no proper mental poise. He had lost his sense of perspective. . . . Think of the drop from the Heaven of his expectation to the Hell of reality; instead of happiness, he holds her dead body—and he an unwilling murderer.

### **When Disaster Threatens**

Let us turn to another aspect of the subject. Take expectation—a fear of something evil, or unfortunate, about to happen. Perhaps a firm of high repute has failed, and as you are involved, it may mean your failure also unless you can obtain money due from a party abroad. Your ability or inability to do this is the origin of your fear. If you *can*—welcome relief. If you *can't*, stark bankruptcy.

Now here is a chance for your trained power of

autosuggestion. Assure yourself that the effort you are making to obtain that money in time will be successful; you will work all the more hopefully and cleverly.

More than that, you will stop the downward tendency of the rhythm which circumstances have set in motion. The man who commits suicide is usually the man whose downward rhythm has got beyond him. The letter he leaves behind for the coroner is generally an "I can't" letter. Despair is in every line.

The results of the Salvation Army Bureau in dealing with would-be self-destroyers show that the despair feeling dominates everything, and that if it can be overcome, even for a moment, the rhythm is broken.

### The Well-poised Life

Our idea of the difference between a man with mental poise and one without it, is thus diagrammed:



The straight line A-B stands for the level of controlled mentality represented by the term mental poise. The curved dotted line stands for the up and down feeling due to the vicissitudes of life. The line is dotted because we wish to show that it is not so real as the heavier line A-B.

distant port, after two years' absence, and on the dock awaiting him was the woman who was to be his wife. Her heart was full of womanly affection and with a great joy, but with a sense of control. On the other hand his heart was like a roaring flame. He was beside himself with expectation. At last, he found himself jostling others down the gangway.

He reached her, and madly clasped her to him in a long kiss—so long, so passionate, that bending back her head from his height, he broke her neck and she died in his arms.

It sounds like a melodrama, with a touch of grim humour. Actually, it is a solid fact—and a frightful tragedy for the man who loved the woman to distraction. That was his error. He had no proper mental poise. He had lost his sense of perspective. Think of the drop from the Heaven of his expectation to the Hell of reality, instead of happiness, he holds her dead body—and he an unwilling murderer.

### **When Disaster Threatens**

Let us turn to another aspect of the subject. Take expectation—a fear of something evil or unfortunate, about to happen. Perhaps a firm of high repute has failed, and as you are involved it may mean your failure also unless you can obtain money due from a party abroad. Your ability or inability to do this is the origin of your fear. If you *can*—welcome relief. If you *can't*, stark bankruptcy.

Now here is a chance for your trained power of



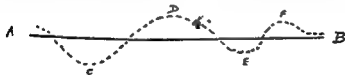
autosuggestion. Assure yourself that the effort you are making to obtain that money in time will be successful; you will work all the more hopefully and cleverly.

More than that, you will stop the downward tendency of the rhythm which circumstances have set in motion. The man who commits suicide is usually the man whose downward rhythm has got beyond him. The letter he leaves behind for the coroner is generally an "I can't" letter. Despair is in every line.

The results of the Salvation Army Bureau in dealing with would-be self-destroyers show that the despair feeling dominates everything, and that if it can be overcome, even for a moment, the rhythm is broken.

### The Well-poised Life

Our idea of the difference between a man with mental poise and one without it, is thus diagrammed:

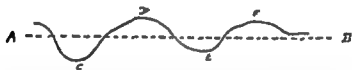


The straight line A-B stands for the level of controlled mentality represented by the term mental poise. The curved dotted line stands for the up and down feeling due to the vicissitudes of life. The line is dotted because we wish to show that it is not so real as the heavier line A-B.

True, the individual had a depression at *c*, an exaltation at *d*, a fall to *e*, and a rise to *f*. These were unusual, for the rhythm in ordinary crises was slight—like that from *r* to *b*. But although unusual they did not profoundly affect the sufferer. He kept on in a straight line, although quite realizing the fact that fortune and ill-fortune had come his way. In other words, he kept his head—and a stiff upper lip.

### Minus Poise

The other kind of man, *minus* mental poise, is diagrammed in this way:



Here, the straight line is the weak line: the mental poise is largely imaginative and unreal—a mere indication of direction. The real experiences here are the exaltations and depressions. That is the key to the difference between the two cases; and to make it clear we have made their ups and downs pretty much alike.

The deeply lamented Shackleton, Antarctic explorer, wrote in his last diary: "Anxiety has been probing very deeply into me, for until the very end of the year things have gone awry. Engines were unreliable; water was short; there were heavy gales—all that physically could go wrong has done so, but the spirit of all on board is sound and good."

Those men of the sea had real mental poise.

3. *Cultivate the ability to work and play.* That may not sound very startling. And it is *not* startling. But it is *sound*. More than that: it is so simple that people neglect it. Hence the reason for emphasizing it here.

The work-fiend, who loves to hear it said of him that "he never leaves his office till 9 p.m.," is not going to be so rapidly successful as he thinks. The vast amount of business he gets through daily makes its impression for a month or two: then the quality goes "off." His judgment is fatigued.

Naturally, the man who leaves work as early as possible and becomes a night-bird, is not going to do any better than the work-fiend—if so well. But both of these fiends are making a mistake

They are setting up a bad rhythm

And Nature will render a big bill of costs!

The rhythms that are imposed upon us we have to accept. Some of them have been described at length in the previous pages.

But there are others which we set up for ourselves. We are not the sports of Destiny. Within limits we are given a free hand. We can handle our personal affairs with intelligence and wisdom, or we can do the opposite.

Which is it to be?

Are you going to accept your time, your duties, your recreations, your hobbies, your pleasures *just as they come*? Or are you going to put some *nous* into arranging them on the true rhythmic principles?

That, surely, is the sensible thing to do.

4 *Once more. cultivate your sense of humour*  
This is not a counsel of perfection—one that is impossible of achievement. It is easily possible, and is readily effective. If you can laugh your troubles away, is it not better than to promote them in tears?

The troubles may be real to the point of tragedy, but there are few tragedies (one's personal bereavements excepted) without an occasional element of comedy, and if you keep your sense of humour alive you will see the comedy.

The benefit is obvious. It blunts the cutting edge for one thing. For another it keeps you in touch with those people whom you need most at such a time.

### **Soldiers in War Time**

The logic of the matter is this: that when events drag you down you break the rhythm by looking up. Instead of allowing yourself to be dominated by the depression below, you deliberately raise yourself to the heights, and you do it by giving yourself the pleasures of light laughter.

The soldiers followed this plan during the World War. To them, death might come at any moment.

They knew it thoroughly.

But they did not allow the fact to dominate their consciousness so that they spent their time in profound mental gloom. They were a cheerful crowd and understood the value of a jest and story. After a hand-to-hand conflict, leaving some of their companions dead in the enemy's trenches, there was

a swing of the pendulum. From bayonet work in grim earnest, they swung round to indulge in laughter. There was naturalness in this alternation of feeling, and they encouraged it. It brought relief to mind and heart. It helped to preserve sanity amid the horrors of war.

Those poor fellows who were unable to rhythm in this way lost the balance of reason; war destroyed the mind even though it did not kill the body.

Some people, not gifted in imagination, fail to see how anyone could laugh during grave moments of danger, or when serious issues are pending. Well, even these people might have found some amusement if they had witnessed a scene (described to the present writer) one early morning in the war. The British were surprised by the enemy, and had no time to dress properly. Bullets were flying and shells were bursting; as Dooley would put it, "death and destruction were on every hand," but the men fighting for life laughed as they saw a British officer, clad in pyjamas only, giving orders and encouraging the men to make a stand. We would have laughed, too.

### **The Duty to Rise Again**

The position must be made quite clear. We are not advocating a senseless giggle in the presence of grief, or of empty merriment in the face of disaster. What we mean is that when circumstances throw us down, it is our duty to rise, and the one way of assisting this upward movement is to look for the comedy which nearly always lies hidden in tragedy.

It stops the rhythm from going too far, and starts it back on the return journey. Besides, we owe it to ourselves not to allow events to conquer us. Something better is in store for us, and we must be ready to receive it. That readiness will be lost if we give way to the gloom in which some dark happening plunges us.

5 *Rationalize your power of sympathy* We mean by this, that as you cannot bear *all* woe, but a part only, you should not sympathize with distress and suffering indiscriminately.

That way lies depletion—and worse.

The visitor who spends an afternoon in going through a sick ward—not being accustomed to it—or in listening to cases in a Distress Committee Room, returns home exhausted. Sometimes such enlightenments have resulted in shock.

Slum workers of experience are usually level-headed. They could not endure their surroundings unless they had rationalized their sympathies. They “see all” and are not afraid.

Doctors and clergymen accustomed to suffering and distress are compelled to be more or less professional in their sympathies. Some medical men practising in poor localities would be driven mad if they took to heart every individual patient's burden, and a clergyman who buries the dead three or four times a week cannot sorrow with the depth of the mourners themselves. If he did he would soon need a coffin himself.

We do not say that doctors and clergymen are unsympathetic. Not in the least. All we affirm

is that they must rationalize their sympathies if they would preserve health and efficiency. Their sympathies will be none the less real.

### **An Overplus of Feeling**

To a certain extent the reader must follow their example. It will give him greater power of service, because it is a mode of regulating the up and down movement in our emotional life.

When a man commits suicide on account of grief, due to the loss of a child, we inevitably pay our respect to the depth of affection which he possessed for his offspring; but at the same time we do not fail to recognize a certain weakness in him. We feel deeply sorry for him, but we affirm that he ought not to have destroyed himself.

We do not like to declare it to others, but privately to ourselves we say he loved too much, *i.e.* inordinately; and that when the emotional rhythm started the other way it carried him beyond the rational limit, and he ended his career with a revolver shot through the heart.

If he had rationalized his affection this tragedy would never have happened. As it was, his death tarnished the family name; it was a selfish death because he considered his own feelings only; it was a useless death, for it imposed the burden of maintenance on a wife who was not equal to the task.

6 *Discover which rhythms are the best for the highest work you have to do.* Each one of us is sometimes put to the test by the work we have to do; it

can give an hour and a half to music after working at science, we shall reap the benefit. This matter is far more important than is often supposed, for devotion to one thing in leisure hours, although it may give a certain fulness of knowledge, does not impart versatility; indeed, it makes for narrowness

### **The Man of One Book**

The "man of one book" is not an ideal person. If the book is Shakespeare, he is, maybe, an interesting man to meet once; but when he doses us the third time we rebel against him

If the book should be the Bible, the results are still more unfortunate, for a great and noble literature is made almost objectionable by reason of its unintelligent reiteration

Such men have no sense of rhythm.

They have a oneness of aim so compelling that they can see nothing else in the world.

We strongly urge the introduction of variety into your programme.

This does not mean that you are to have "many irons in the fire"—so many that you never give real attention to any one of them. It means that if you have three subjects, you should secure an alternation; an hour at Spanish, a game, an hour at science, a rubber of Bridge, and so forth. Take no pride in saying that you can stick at a subject for three hours. The last hour of the three, perhaps a longer period, is often virtually wasted

If we have some last words to utter on this vital subject, it is because we desire you to close the



reading of the past pages in the spirit of hope and confidence. You can make your rhythms serve the needs of your happiness, and contribute greatly to your prosperity. . . . We have pointed out the way. Make this section individual by applying it to your personal circumstances.

Lastly, take a look at the map of the world, especially Europe, and notice the tremendous emotionalism everywhere. It is not guarded by a rhythm of thought or reflection—in fact, Reason is too often taboo: it is condemned. Other people are set apart to do the thinking; the rest must obey.

To make a god of Reason, or Emotion, or Will, or any section of human intelligence, is obviously bad policy. We have to avoid excess in all its forms, and use every power which Nature has bestowed upon us. We must live in the Whole, and that is not possible if we idolize a Part.



compels us to use our whole strength and ability. This applies just as much to the mechanic trying to doctor a sick engine, as it does to a novelist in the throes of solving a plot.

We have seen a very highly skilled mechanic examine an engine which refused to work. After peering into its complex parts, he said, "I'll tackle that job to-morrow morning."

"Why not now?" he was asked.

"I'm not ready," he replied

Further questioning brought out the fact that he never attempted any difficult task unless he "felt like it." The remark was one that set us thinking, for it appears to be akin to the method of the novelist who forsook a very difficult chapter in favour of any easy one, farther on in the story, until he "felt like it." However, this sort of thing can be pressed too far. Some of our difficult tasks should be tackled without any hesitation whatever. Only the artist, or specialist, can be allowed to indulge in productive "moods."

## **A Rotation of Intellectual Crops**

The mind is like a field. A farmer does not grow barley or oats in the same soil year after year.

He follows a principle which he calls the rotation of crops. It is wheat one year, barley the next, oats the next, and so on.

There is such a thing as an intellectual rotation of crops, only it is more speedy than that of the farmer. A schoolmaster does not teach arithmetic and arithmetic only, day after day, and week after week, until

the scholars are proficient, then take up grammar for a similar period of drastic learning.

He has a rotation.

It is "sums" for one hour, geography for the next, history for the third, and so throughout the curriculum. He seeks the greatest possible changes; and, after geometry, sends the school out to play games.

### **The Need of Mental Change**

The mind demands "change" in order to obtain the best results, and this is because its natural method is rhythmic. We once watched an artist in copper for a full hour; and at the end he threw down his tools saying, "If I hammer another blow at this model galleon, I shall spoil its symmetry."

Questioned as to the meaning of his remark, he said, "There comes a time when I run short of ideas. I've said all I can say, and my tools are then nothing more than wayward instruments. I have to turn to something else, and come back to the original task when I feel in the mood for it."

Wise man! Some of us have to go on working whether we feel like it or not; and a good many of us do work which is monotonous, or is destitute of original possibilities.

But in pursuing private studies or hobbies, where we are masters of ourselves and of our own time, we can observe the law of change. Let us introduce variety into our programme. For example, if fishing can follow up the hour spent on French irregular verbs, so much the better; or if we

## EXERCISES

### EXERCISE XXVIII

In your note book reserve a few pages for an analysis of your physical rhythms. The aim is to secure right action. You did not create your own heart beats, but you can see to it that any irregularity receives prompt attention. In like manner you will deal with the other aspects of bodily action and reaction, and you will thereby make health all the more assured, as well as prevent the beginning of some subtle mischief. Sleeping—Waking. Eating—Elimination. Work—Play.

### EXERCISE XXIX

One method of observing your mental rhythms is to use a small diary with a page for each day of the month. At the end of a month—fortnight, if you are very curious—begin your analysis.

On mornings when you felt fresh, bright, lively, and fit for anything—you know the feeling—ascertain what was the course of events on the previous day, and especially the previous evening. You will find that departures from routine (such as a visit to the theatre, involving excitement and late hours, or a visit from friends, entailing similar excitement and late hours), may be advantageous or injurious to the next day's mental condition and output. From the record thus kept you can, in time, determine

what is helpful and what is not, also, why the thing that is helpful at one time is not helpful at another time You become the master of your chief rhythms

## EXERCISE LXX

It is possible that Exercise XXIX will throw some light on those conditions—physical social topographical and what not—which produce the best brain work Already you have probably discovered that very hot or very cold rooms are not helpful in this respect You may have found that even 70 degrees is too high and that 60 degrees is a better temperature

But as this is a personal course, endeavour to arrive at the rhythmic period when you know from past analysis and experience you will be at your best We do not suggest that you should *worry* about it If you do, you may miss the reality altogether But to *know* is better than not to know

It must be real knowledge however not a fancy Don't take a prejudice against November because in the past that month has been fruitless Patient enquiry ought to yield some helpful results

## EXERCISE XXXI

In order to be mentally equipped for matters requiring critical judgment it is necessary to understand what is called the half truth that kind of truth which one finds in a statement by Keyserling

Health is really an anti-spiritual ideal That compound word almost explains itself A longer

example will bring out the meaning more fully. Below is an ironical remark from an article in *College Humour* (U.S.A.) for November, 1930

"The secret of youth is never to say anything about a pain in your stomach, never to go near a hospital except to visit the afflicted, never to let a strange surgeon look down your throat, for if you do he will howl for your tonsils, never to begin the practice of having your teeth photographed, because then your day as a healthy human being is ended, and never to mention the word 'infection' to anyone over fifty years of age unless the room has several large doors and windows through which you can leap "

What is your response? We think you will say, "It is true, *so far*," or, "It has truth in it, but it is not *wholly* true " Agreed It is one thing to avoid fanciful and mistaken notions about a sickness that is only imaginary it is another thing to neglect symptoms which may be the body's warning that the time has come for a medical consultation

Suppose you are reading a serious book and come across the following from the late Professor Huxley

"Ignorance is visited as sharply as wilful disobedience—incapacity meets with the same punishment as crime "

Would you say this was a half truth? Or a two thirds truth? Or what degree would you assign to it?

## EXERCISE XXXII

As a means of counteracting useless rhythms in your ideas, or with reference to what you hold as convictions, it would be wise to take some time over the work of recording your *certainities*: the truths about which you seldom or never entertain any doubts.

For instance, already you have some beliefs about Nature, Man, Mind, Destiny, Religion, Politics, and other topics less fundamental. You may change some of these beliefs one day; but, meanwhile, it is a good thing to draw up a private personal creed—good for clarity of thinking, and good for orderly arrangement.



reviewers were compelled to think of the word genius to describe its excellence as a piece of narrative art

*In his " Science of Living " Adler says that ' whenever we see persons constantly in motion with strong tempers and passions we can always conclude that they are persons with a great feeling of inferiority Do you agree ?*

Yes but with some reservations You could suddenly come across a man in the act of displaying those characteristics who was not of the type at all He had been caught in a weak moment and was letting himself go although usually he is a man of equable mentality

In general however Adler's claim can be taken as justified All people are striving to find a situation in which they excel and if the victory appears to be going to competitors we are pretty sure to see a fierce compensation at work loud voice strong language rapid movements and all the signs of force

*As a woman with a college education I hate to ask you a question which has driven itself deep into my very soul What good is education in creating happiness ? Very little seemingly Most women in my position have to marry men less educated than themselves I hate apologizing for my husband's mistakes but I have to*

A pointed and reasonable question Theoretically the better one's education the better should be one's chances of happiness because for one thing



the book of life has then more pages to be read, and for another thing life has more to offer in the way of interested action

We know that this is not always the actual outcome, but in such cases the blame must be placed on the kind of education received. An education which consisted wholly of knowledge-getting and in which the training of the emotions and character constituents was left entirely to chance, is not calculated to fit a man, or a woman, for the delicate complications of personal relationships, or for the rough and tumble of life in trade and the professions

You knew the intellectual shortcomings of your man before you married him, and in social circles, where a certain standard of knowledge is expected, you feel called upon to apologize for his mistakes. He may not blurt out that a poll tax is a tax on parrots, but he may confuse *eminent* with *imminent*, and thus give you some moments of mental shame

Is it then impossible to say, "George, with all thy faults I love thee still," or are you putting knowledge above character? We grant that you did not feel like loving him when he raised his eyes from a map of Illinois and said, "I see that Chicago is nearly at the bottom of Lake Michigan." But the other people liked him rather the more for his *naïveté* for is he not really a good fellow?

You either married the wrong man, or you are treating George unfairly. Moreover, you have apparently not realized the fact that with an increase

## QUESTIONS AND ANSWERS ARISING OUT OF THE PSYCHOLOGY OF HAPPINESS AND SUCCESS

### *What is the Third Lesson in the Art of Living?*

Ah! we knew it would come sooner or later—this request for the third lesson. Yet it is not difficult to find an answer and without hesitation we say, "Good Judgment." To know, to decide, and to act accordingly—those are the steps leading to a proper valuation of men, events and things.

You know your facts—it may be about some buying or selling about going abroad or staying at home, about asking for a "rise" or lying doggo until Spring, about marrying or remaining single—and you then decide your future course of action. Does it not look as if sound judgment could be described as a something akin to the wisdom of the gods?

Judgment is *valuation*. To have learned the *worth* of the things around you, material and immaterial is to have prepared the way for success. La Rochefoucauld, that candid critic of his fellows, once said that the sovereign ability consists in knowing the value of things. Perhaps he restricted the idea to the material side exclusively, for you will agree that there are ideal values as well as those that are real.

We shall not dispute your statement that good judgment in choosing the time to buy and sell on the Stock Exchange is a useful ability, but good judg

ment in science, in medicine, in literature, and in the political sphere, is also possessed of a value—a value rather difficult to exaggerate.

*I have heard it said that some men have succeeded without much talent. All they had was a faculty for growth. Is there such a faculty?*

We do not care for the word faculty, and it is not much used now. *Capacity* is a better word in the association you refer to.

Dr. Horace Bushnell, an American Divine, is the only writer we know who has suggested a "faculty" or capacity for growth. We are inclined to agree with him. He means that although natural ability in one or two directions may not be present in a certain individual, hard work, intelligently carried out, can do wonders in promoting the growth of such abilities.

If you have studied successful careers of all kinds you cannot but accept this fact. Possibly, it is an error to call it a capacity for growth; and yet it is difficult to find a better name for it.

And it should be an encouragement to men and women disposed to take a mean view of their mental powers. No man knows what he can do until he tries.

In his early days nobody would have said that the work of Arnold Bennett showed signs of genius. Of *talent*, yes

But by a process of mental discipline, day in, day out, year after year, Bennett so improved his literary capacity that when *The Old Wives' Tale* appeared,

of knowledge you have to be prepared for less satisfaction in specific directions—unless your heart has been educated as well as your intellect

One must get one's sense of values adjusted Who was it who said, "Phyllis is tall pretty, good tempered, and cooks divinely But she is totally ignorant of Latin?" Shocking, wasn't it?



## SELF-TRAINING

The world of feelings is a world within us, and it is necessary to understand that world from A to Z if we are to avoid dangers, to excel in the arts of living, and to secure happiness. As always, the matter is personal when it comes to questions of training. You are *you*, even though *your* feelings are in many ways identical with those of other people who go through the same experiences. So apply the teachings to yourself, and to your own problems.

## QUESTIONS FOR SELF-DRILL

1. How would you support the statement that rhythm is universal in its scope? (p. 237.)
2. How is rhythm defined? (pp. 237-8.)  
Enumerate some of the possible questions which prove that rhythm is a profound subject. (p. 238.)
3. Mention some of Nature's rhythms. (p. 239)
4. In what way is rhythm connected with mental training? (pp. 240-1.)
5. Name the most fundamental of all rhythms. (p. 241.)
6. Give instances of the movement from drudgery to excitement (p. 242) and of (pp. 242-3) emotional rhythms
7. What is said about bodily rhythms? (pp. 244-5.)

8. And mental rhythms? (pp. 246-7.)
  9. Describe the dangers of sudden changes. (pp. 247-8.)
  10. Recount briefly some of the mental rhythms of noted men. (pp. 249-50.)
  11. What do you know about *mental poise*? (p. 251.)
  12. Outline the teaching on pp. 252-3 about *moods*.
  13. How do we deal with dilemma situations, *i.e.* "I don't know *what* to think"? (p. 254)
  14. What of irregular rhythms? (p. 255)
  15. What are the first two recommendations of the régime? and what is said about them? (pp. 256-7.)
  16. "Work and Play." How is this rhythm explained? (p. 261.)
  17. What place is given to humour in this régime? (p. 262.)
  18. Show in what way reason is used to regulate feelings of sympathy. (pp. 264-5.)
  19. How is the rhythm for "Best Work" explained? (pp. 267-8.)
-

## PLAN FOR CARRYING OUT THE RÉGIME

- Monday:* Carefully work out Exercise XXVIII. Revise 1 and 2 of the Régime. Act on them. Study p. 274, *i.e.* third lesson on art of living.
- Tuesday:* Begin to work out Exercise XXIX. Revise 3 and 4 of the Régime, and study p. 275, *i.e.* "a faculty for growth."
- Wednesday:* Take steps to secure the benefits of Exercise XXX. Reconsider 5 on page 264; and revise Adler's teaching on p. 276.
- Thursday:* Work Exercise XXXI. Discover what you can by the study of 6 on page 265; review the answer on pp. 276-7 *re* education and happiness.
- Friday:* Set out your plans for working Exercise XXXII, that is, select your topic, and begin to write down your certainties.
- Saturday:* Continue Friday's programme. Endeavour to complete it. But do not hurry the completion. Only sound work is worth while.

Our feelings can be our masters or our servants. What are you going to do about it? Face the question. You can make a mental rhythm serve you just as a yachtsman makes the wind serve him.

ANSWERS TO THE FOLLOWING QUESTIONS ARE  
FOUND IN THE SEVENTH SECTION

BUT

MAKE AN ATTEMPT TO ANSWER THEM YOURSELF

QUESTIONS

1. Criticize this statement:

"What we need is to get rid of all our rhythms. It would stop crime, cleanse politics and prevent commercial crises."

2. "There is a vacancy on the — Council for a very important official in the — Dept. where conditions are known to be unsatisfactory. But I'm in a quandary. Shall I stress (a) my ability, (b) my experience, or (c) my willingness to accept a lower salary than the one offered?" Advise him.

ANSWERS TO QUESTIONS IN THE FIFTH SECTION

1. Actually, concentration is not a conscious art, and never can be: but, very frequently the urge to concentrate is conscious, as when a lawyer says: "I must now focus my attention on preparing that brief," or when a business man sits down to reflect, saying: "I've got until 5 o'clock to solve that little problem." In the middle of their tasks both men may suddenly think of something else, thereby diverting their attention: but it is only for a moment.



Consciousness does no more than tell them that they have been concentrating, and that they must so continue.

Essentially, concentration is unconscious: for how can you focus your whole powers on a fact, or a person, or an idea, and yet watch yourself doing it? The mind's attention would be divided—and that is not concentration. Thus, the lawyer in preparing his brief for Mr. Tilway, K.C. does not say, "I'm concentrating—I see myself so engaged as to be oblivious of everything else." And yet the business man would not be so "lost" in his problem that he is in danger of forgetting his 5 o'clock engagement. We do not say that both men may not look up from their desks, see that it is raining, and say "Glad I brought my mackintosh," then focus once more on the work in hand. Concentration may be strong in spite of these momentary interruptions. And, to be of value, *i.e.* to get out of the mind all that is in it with regard to some special topic, concentration should be unconscious: just as you are when, unconsciously focusing your whole interest on a novel, you never even hear the words, "Tea's ready."

2. First, as to the amount of error in it. Manifestly, there are certain matters which are difficult, in *themselves*, like Relativity, or the origin of Life, or the meaning of the Universe. Our thinking did not inject this difficulty into them. it is of their essence. In what sense, too, could our thinking make them easy?

Now as to the amount of truth in the statement. It is a fact that *some* matters may be looked upon as

difficult when actually they are not. In this sense 'thinking' has made them difficult. Further, it is astonishing to notice one's readiness to accept the word "difficult," as applied to certain matters when there is no justification for it. Scores of personal confrontations that look like veritable mountains of difficulty lose all their dread and power when tackled manfully. Are there any of these falsely difficult situations in *your* life?



## SEVENTH SECTION

A COMMON-SENSE TALK ABOUT PERSONALITY AND  
SELF-EXPRESSION

*"Proper self-estimation is needful for due regulation of our efforts in relation to their ends. Under-estimation of self involves the letting slip of advantages that might have been gained."*

—HERBERT SPENCER

*"Best be yourself, imperial, plain and true."*

—BROWNING

## A Secret Lure

Everybody is interested in personality. Everybody covets it, secretly or openly. And yet nobody can tell us exactly what it is.

Here, then, is a quality which all the world is seeking; but the seekers cannot define what they are seeking. Is this an absurd proceeding?

By no means. There are certain feelings aroused by music which you cannot put into words. There are common ideas connected with *time* and *space* which decline to be phrased. Nevertheless, you love the music, and you think about the ideas without any sense of confusion.

So with the word personality and all its associations. We know what we mean by it, but that

meaning is inexpressible—at any rate in its deeper connotations.

## **Unconscious Effects**

One of the reasons why is found in the fact that our minds have two spheres—the conscious and the unconscious. An iceberg at sea has a great deal more ice below the water than above it.

That is the true picture of the relationship between the part of the mind we know and the part we do not know.

Personality is not merely the offspring of conscious thoughts and feelings. Much of it comes from the unconscious; and the contents of the unconscious are not known—not even to ourselves.

Do you wonder, then, that we sometimes surprise ourselves? No man is fully acquainted with all the motives which move him to action; and, frequently, he is totally unaware of the effect he has on other people.

## **The Mystery of Personality**

Again, defining personality is difficult because we do not know what it is even when we see it and appreciate it. We know that we are impressed by it, most often favourably, but sometimes unfavourably, and yet its essence defies an attempt to understand it.

Admirers of Charles Chaplin call him “the one and only Charles”

Why?

Because they believe that although other actors

may arise to imitate him there can be only one Charles Chaplin. There cannot be another.

A boy may lose his real mother and get one who is just as kind, attentive, and affectionate; and yet she would not be his mother. *Personality is a kind of individual something which exists once and never again.*

Lovers know that.

The poets sing about it.

The mourner, standing by the open grave, bewails it.

Personality is one of life's great mysteries.

### **Personality is "Difference"**

But we can confidently affirm one fact: the essential sign of a man with personality is that he is *different* from other men.

Let us try to discover in what this difference lies. He is not different from them in his obedience to the general laws of life. For instance:—

He eats and drinks,

he works and sleeps,

he plays billiards and pays his rent,

he marries and rears a family, and

he votes, and has a yearly holiday.

In these, and a hundred other ways, he is like other men; but he does not necessarily behave as other men do. In fact, he is different. he is *himself*. We know one. He is a joker.

When he pays his rent he always takes the dog with him to bark furiously outside the landlord's

house—as a protest against a refused reduction  
 And the landlord knows what the dog is saying  
 But he, too, has some personality and humour  
 —and declines to be influenced by any canine  
 procedure

### Personality—Mental Finger-prints

We admit that this kind of difference can easily  
 fall into eccentricity and clownishness, but, after all,  
 that does not affect the issue

You can be finger printed and your papers filed  
 among millions of others Yet your finger prints are  
 different from any one among those millions

Maybe the difference is only small

Yet it is there, and gives you your status as a  
 separate individual

Now personality is, so to speak, a special edition  
 of individuality, in which the finger-prints of mind  
 and character are greatly different from those of the  
 ordinary run of men or women

This difference may be good or evil the hustling  
 goodwill of John Howard, the prison reformer, or the  
 malevolent personality of a Mephistopheles

The *kind* of man is not in question just now We  
 are not discussing ethics, but those points of differ-  
 ence which mark off a man from the surface similar-  
 ities of the mass

If you would know what is the cause of the differ-  
 ence, ask the dictionary maker and he will say that  
 it is due to "A quality or assemblage of qualities  
 which makes a person what he is as distinct from  
 other persons "

"Well," you then say, "but what causes this assemblage?"

Other exponents spring forward with answers:

"Your personality comes from your *glands*."

"No, it lies in the lines of your *hands*."

"Wrong! It's written in the *stars*."

It would take too long to debate the claims of these contending voices.

Better that we should try to see personality in *action*. Even dogs have it—a few of them, at any rate. They are far removed from the routine of ordinary dogginess. If Jacko has become afraid to run after a rabbit in a certain field—he had been chased out—he will take great pains to urge a visiting dog called Bingo to have a run over the forbidden ground. When the farmer causes Bingo to skedaddle by firing a blank shot at him, Jacko literally smiles a welcome home from a safe place in the hedge.

## Lawrence of Arabia

Yeats-Brown remarks of T. E. Lawrence:

"In spite of his (maybe only apparent) neglect of philosophy, I was always conscious of a latent psychic superiority over me and mankind in general: in fact of his greatness"

The author of the *Bengal Lancer* says that it was not an altogether comfortable feeling. The sense of being dominated is seldom comfortable.

But observe this direct outcome of contact with a man of the strongest possible personality. We selected Lawrence for that very purpose.

Everybody who met him had the same feeling, but not to the same degree. To Yeats-Brown the cause was "psychic." To the men who worked with Lawrence as an aircraftsman it was probably "authority," as well as a feeling that this man "Shaw" had many unplumbed depths

Perhaps you have met men who affected you in the same way. However much they talked they conveyed a sense of distance, aloofness, perhaps mystery.

Take a vastly different type of personality: a head porter. One who knows writes as follows:

"Head porters are the aristocrats of the catering trade. A head porter requires to combine the memory of the Speaker of the House of Commons with the tact of an archbishop and the address of an ambassador."

A representative of the *London Evening News* set out to put this statement to the test.

After visiting five hotels he found every head porter "up to sample." He refers to one whom we will call Henry.

"A fine figure of a man, and no ambassador could wear a uniform with more distinction; while as for tact—no ambassador could display more of that estimable quality. . . . To see Henry receiving guests, bowing graciously, and making lightning arrangements for their comfort ought to be included in the sights of London."



Evidently this display is not one of pure skill, even if we add fluent speech in four languages. There is, in addition, the warm glow emanating from that mysterious whole known as Henry himself.

### Will Rogers, U.S.A.

The next personality we bring forward is (we must use the same words) vastly different from the other two. We refer to the late Will Rogers.

Everybody appeared to like him—from the people of his own region, and his own country, to the people of other countries; from the lowly everywhere, to the exalted.

He was Man without any adulteration. He stood for Truth—as he saw it. And he preferred to tell it in a humorous way.

Americans who are anxious to trace their family tree back to distant beginnings of the United States are prone to say, "My forebears came over in the *Mayflower*." Rogers had some Indian blood in him, and, with a pretence that he wished to go farther back than most Americans, put his claim thus:

*"My ancestors did not come over in the Mayflower: they met the boat."*

Can't you hear him saying it? And with the humour of it there comes that additional something which personality always impresses upon us.

Rogers won his way to the top despite many adverse factors. *Poor English is no recommendation*

to a newspaper editor, and yet Rogers' quaint spelling and jargon were gladly accepted. There was a *self* behind it.

## The Differences Investigated

We will now deal more fully with these differences which mark off one person from the rest as being qualities which go to the making of personality. They are

- (a) appearance,
- (b) voice and speech,
- (c) mental qualities,
- (d) social ability

Personal appearance is a vital matter. If we have a defect, that is, any departure from the normal, we are conscious of it, not perhaps painfully, but with a sense of grudge against circumstance.

On the other hand, if nature and environment should have bestowed a good appearance on us, that fact is best in the background of consciousness, with some people it is in the forepart.

The defective suffers from a kind of subconscious irritation because he is lame, or cross eyed, the more favoured people often suffer from too much elation because they possess a striking figure or beautiful features.

It is evident, however, that the presence or absence of a good appearance has a considerable influence on those first impressions which go to

decide the effect of personality on other people. Consequently, the elimination of small personal defects has become a cult.

There is a desperate effort to better appearances and to cheat the advances of age. This is sometimes humorous, sometimes pathetic.

But do not suppose that a pleasing personality depends wholly on good looks, or a generally good appearance. There have been men and women of rather repellent features who have possessed striking personalities, and who, in consequence, have carried all before them.

On the other hand, there have been handsome men and women who in every other respect have been undistinguished and unimportant. It is curious to note that, on the whole, the possession of some slight defect, occasionally of a serious kind, is rather an advantage than otherwise.

## Mental Qualities

Manifestly, a dolt cannot have personality. He may amuse others by his absurdities, but the 'personality' of the lunatic is reserved for the asylum. It is too bizarre for ordinary life.

The man of personality must have mental powers that are bright and ready and he must have sympathy, real or assumed, tact, goodwill, a sense of humour, some knowledge of the world, and, above all, adroitness—which is a compound of speed, wit and tact.

But there is another aspect of this matter which cannot be overlooked. We refer to *personal mag-*

*netism*. It is not a very clear expression, but we must use it in the absence of a better.

Magnetism would seem to be mostly physical in its nature. A brainy man or woman may have little of it, while a comparatively uneducated, and not too bright individual, may enjoy a goodly endowment.

Now personal magnetism, as ordinarily understood, does not refer to this physical quality, but to a specific mental attractiveness.

How does it differ from physical magnetism? That is a difficult question to answer. No one knows the borderland where purely physical magnetism ends and mental attraction begins.

We have known men of extraordinary physique whose handshakes were seemingly electric, their vibrations were far more perceptible to the sense of touch than those of average individuals

And yet, mentally, they were not in any way out of the ordinary.

On the other hand, we have known scores of men and women, not in any way vibratory in the physical sense, who were full of mental attractiveness and charm

We fear, therefore, that we must leave the problem where we found it, and content ourselves by saying that, as the powers of the mind itself function together, unconsciously, one of them—like magnetism—predominates according to temperament or experience

The power to hypnotize is, seemingly, more physical than mental, and doctors who fail in this

respect are sometimes men of very great professional skill combined with mental power

### **This Hypnotic Gift**

In everyday life you are brought face to face with people who possess a mild form of hypnotic power. The salesman who persuades you to buy something you don't want—very bad salesmanship, too—is using his magnetism to induce you to sign on the dotted line.

Those Bluebeards like Landru who marry a score of women and even obtain the lasting love of some of them are experts in the art of persuasion simply on account of personality—which in their cases means inducing a kind of hypnosis in their victims.

They are great magnetizers naturally.

So are the confidence tricksters.

One marvels that men otherwise intelligent should be so easily deceived. The explanation lies in this strange personal gift which some writers ascribe to vibration.

It is of course used for good as well as mischievous ends. Everything depends on the ethical standard of the man or woman who has the power.

On the stage as actor or actress it is the secret of success, granting the possession of dramatic technique.

In the pulpit it is well nigh supreme as persuasion.

Many years ago special mission services were

conducted by two men, one of whom shall be Mr. Harrivale and the other Mr. Creasy. Harrivale was a man of argument. His favourite theme was: "Come and let us reason together." He was fairly successful but did not arouse great enthusiasm.

Creasy was an insinuating preacher. He was mild at the start, growing more strenuous as the minutes passed, and speaking with subdued intensity.

Then there was a pause, a shouted question, and an electrified audience. "I have them," he said to himself. And he had.

He poured out a stream of invective and supplication; and at the end the audience was prepared to do his bidding. In knowledge and in charm he was far behind Harrivale, but he had what Harrivale lacked—magnetism.

## **Are You Magnetic?**

All these details naturally raise the question in your mind: "Have I this personal magnetism?"

Unfortunately, you have to answer the question yourself.

There is no instrument for measuring the quality of one's make-up in this respect. And you cannot very well put the question to other people.

What you can do, however, is to ask yourself a few simple questions.

Here is one: "Do I repel people?" If you find you are popular with others, you can safely return an answer in the negative.

Another question is: "Have I the ability to persuade others?" If you have not, and if further,

you dislike to have to try to persuade others, so self-contained are you, then you can conclude that there is not much magnetism about you. -

Still, you need not give yourself a bad mark on that account. Some geniuses have not been very attractive. All the same it would be better for you to be less self-contained, and to vibrate a little more in sympathy with others. The magnetic quality is the drawing-to-you quality. You cannot have it and despise it. The very possession of it makes you use it—for good, or ill.

### **The Moral Essence**

It is possible that the reader, looking at the list of mental qualities just given, may say that he is not quick-witted, nor tactful, and not a man of the world. How then can he hope to have personality?

Strictly speaking, mental powers themselves do not give personality, they help the manifestation of it, and personality is more moral in its essence than it is purely intellectual—using the word "moral" in its widest sense, it is more closely related to temperament than to such powers as that of judgment.

Personality is not a perquisite of the learned, or the people in high social circles. We see it among the workers, even those whose education has been meagre.

### **Voice and Speech**

Here we will refer to the voice only. Talking will come up later—also self-expression

If there be one quality more necessary than

another to insure good personality, for social and public service, it is the power of verbal expression.

First comes the quality of the voice. A harsh and strident tone of speech, has, of course, nothing ingratiating in it. It repels, and very often it gives a wrong impression of the mind and character of the owner.

The cultivation of public speaking has been very much to the fore during the last twenty-five years, but one does not often hear of courses dealing with the cultivation of the speaking voice for ordinary conversation.

There are no absolute rules for spoken English. Each country follows its own lead, but the carelessness shown in spoken English is to be deplored. In London you will hear someone say "marblarch"; this is "Marble Arch." In New York, "I'm gonna quit" means "I'm going to quit."

It is the exception to meet anyone who will speak English with a conscience, instead of running all the words of a sentence into a complete slur of sounds.

It must be conceded that the majority of people speak easily. What they need is accuracy of pronunciation without spoiling the flow.

Much more care also is needed in modulating the voice. Most of us speak on the upper register. That is too high. It is natural in moments of excitement to quicken the pace of speech, and to elevate its tone. Probably this is the most serious difficulty some of us have to contend with—we cannot avoid using the higher pitch because it seems to harmonize



with the joy or indignation; and yet it is possible to have those feelings without using the upper register at all.

## Conversation

Conversation is a fine art—or it used to be. Probably, in those far-off days when people took some pains to talk well, there was a spice of artificiality in it, with a tendency to be oracular or pompous. Agreed; but need we go to the other extreme and turn the real arts of conversation out of doors? Decidedly not.

Spoken self-expression, when it is good (which means honest as well as clever), has still a great charm. The easy speech, the delicate intonation, the manner, the ideas—these form a combination which for richness is hard to equal. Those people who can use it successfully have a way of getting all they need. They ask and receive. In the Régime we shall offer some hints on developing conversational power.

## After Talking: Walking

Not slouching—or tripping it in little steps, or swaying from side to side, but *walking*. If you would have the right position of body, turn round and walk backwards a little way. Then turn round again and walk forwards without altering the set of your shoulders.

You then get the “stance” for walking, so to speak.

Walking, in self-conscious moments, is often a

source of embarrassment—especially if you are called upon to traverse a long room and shake hands with some potentate, whom you and others have been asked to meet.

You *feel* the eyesight that is bestowed upon you—or you seem to do. But ordinary walking seldom takes on this aspect. Nevertheless, the use of feet and legs should be so natural that all *shuffling* is avoided as surely as you avoid all *swagger*.

### Social Abilities

We can best bring this matter before the reader by saying that social manner is like style in literature.

When we read old writers like De Quincey, or R. L. Stevenson, or Walter Pater, or newer writers like T. E. Lawrence and Lytton Strachey, we are conscious of a superior manner of literary expression.

We not only understand their thoughts but become most pleasurably aware of their distinctive style.

It is the same in social life.

There are men and women who are social stylists.

Their manner is superior although they do not appear to be aware of it.

When they ask a favour, it is as if they were conferring a favour on us. When they apologize, we feel as if the apology were almost due from us. If they monopolize the conversation, it is so skilfully done that we are grateful to them for what would otherwise be a selfish error.

In general demeanour they are not shy or reserved, and yet they are not bold; in knowledge

they are not ignorant, neither are they scholars—or blue stockings.

And in all the minutiae of social intercourse they are both easy and correct. It is possible to be correct, but not easy. Some people's manners are so correct, and yet formal, that they must have been learned on the drill ground or in the gymnasium.

### **The Evil-minded**

Probably we have all met people of good appearance, having the right qualities of voice and speech, and even possessing strong mental powers, who are destitute of social abilities. They suffer greatly in consequence.

Such a man was Rasputin—undoubtedly a man of considerable personality, but essentially evil and ogre-like. He was a man of great pushfulness, and not a little courage.

Born of peasant parentage, he might have been thought averse from life in Court circles, but such was his egotism that he thought he was conferring a favour on the Czar and Czarina when he "graced" the palace with his presence. Probably his royal hosts tolerated his social illiteracies on account of what they believed to be his spiritual gifts.

### **Nature's Gentleman**

Over against such a man we may place a type with which we are no doubt all of us familiar. He is probably a member of the working class; of good stature and appearance, with a pleasant speaking

voice, possessed of natural ability, and yet without what may be called drawing-room finish.

Nevertheless, he is sometimes described as one of nature's gentlemen.

He is a living proof of the statement that manners, like great thoughts, come from the heart. Possibly, if he sat down to eat at the table of some millionaire or nobleman, where luxuries abounded, he might be nonplussed by the number of dishes, or by his lack of knowledge; but this is only a detail after all.

The millionaire or nobleman would have the same feeling of bewilderment if the worker asked either of them to do his daily work—something they had never seen before.

The essence of personality is not subject to rules of etiquette, but those rules assist personality in its social expression.

In speaking of social abilities, we are not forgetting the etiquette of society as usually understood, but we have in mind the possession of those facilities of intercourse which make people acceptable, not to say popular.

True, it must be acknowledged that a good manner, and good manners, are assets of great value in all circumstances. Not "fine" manners in the old knightly sense—although occasionally it is pleasing to see a member of what is known as "the old school." But "courtliness" belongs not to this age. What concerns us is to preserve its essentials and discard its superficialities.

Certainly, it is wise to become acquainted with social forms and ceremonies, so that one's facility

shall be such that ease and enjoyment are possible, and that no one can call us illiterate—in the social sense.

Life is more and more being developed in *groups*; consequently, the rules and regulations which contribute to smooth working of people in numbers should be known and observed.

That is elementary enough.

But small courtesies, in themselves, are expressions of *soul*: what the French call *la politesse du cœur*.

Listen to the little daughter of Mark Rutherford:

"Papa *never* goes out of the room or downstairs in front of me, *however miserable he is*."

That whisper from a private diary tells its own story about the effect of what might be called trivial details in the conduct of the home.

## Why Some People are Unpopular

We occasionally meet with the following types, socially, and all of them stand in their own light. They are:—

1. the interrupters
2. the blunderers
3. the fatiguers
4. the challengers
5. the gratuitous advisers
6. the cross-examiners
7. the flatterers
8. the jesters
9. the vulgarians
10. the egotists.

The interrupter is a man who cuts you off before you have finished what you set out to say, and when you have waited for another start, you are cut off again. And again. It can be perfectly maddening, and people who are guilty find themselves either verbally assailed or socially left out.

### The "Blunderer" and "Fatiguer"

The blunderer comes next. He makes other people nervous, for they never know what he will say next. He has no tact and, seemingly, no memory. He will rail against Romanism when his host is a Roman Catholic.

He will condemn divorce although two of the company have been granted decrees. He can be guaranteed to score the biggest howler whenever and wherever the biggest is possible. And at last he wonders why he is socially forgotten.

Did you ever hear the story about the Duke of Cumberland who went to see Gibbon, the famous author of *The Decline and Fall of the Roman Empire*? The Duke wished to be pleasant, and this is how he expressed himself:

"How do you do, Mr. Gibbon? I see you are always *at it* in the old way—scribble, scribble, scribble."

You do not need to be told that the use of such a word as scribble to denote the work of a master like Gibbon was tactless in the extreme.

Tact is not only good judgment but good judgment of exquisite quality.

The fatiguers are those long winded people who

speak so slowly, and with such evident intention to make us see everything, that a simple affair like the occasion when a boy was sent for a jar of marmalade becomes a sort of epic so far as detail is concerned. Five minutes are consumed in describing the consternation of the shopkeeper when asked for a brand he did not keep in stock. Five more are taken up with what the boy said by way of objection, and how he stood up to his instructions—a perfect gem of obedience—and so on—and on, and on. He is a bore. As John Godfrey Saxe put it:

He says a thousand things,  
 But never says "Adieu"

### The "Challengers"

The challengers are the argumentarians; they feel it is necessary not to take anything for granted, not even the most commonplace remarks

"Nice day to day," will be met with; "Is it? I thought it was dull"

Emerson remarks in his *Journal* that Thoreau's first instinct on hearing a proposition was to controvert it, and that this tendency often marred conversation between the two men. Nobody will deny that a little critical analysis is, occasionally, a great help in interchanges of opinion; but the habit of being completely negative is another matter.

### The "Gratuitous Adviser"

The gratuitous adviser is often amusing enough but in the end he becomes something of a nuisance. If you have a cold, and complain that your throat is

calling a spade a spade—*always* Actually he is often afraid to do so, and 'hedges' like anybody else when unpleasant facts are mooted

Occasionally however, to justify himself and his creed, he does express an outrageous phrase to the utter confusion of sensitive people, and the annoyance of those who were discreet Naturally, he pays the penalty And he knows it, for his foolhardiness—we cannot call it courage—is often a desire to be noticed and spoken about When he complains that people are too "squeamish" for his robust masculinity he is only compensating for his fear of effeminacy

### —Egotists

The egotists come last They have a rhythm for during one part of a social evening their opinionated remarks are sometimes highly irritating yet for the remainder of the time their self centred talk may be no more than an amusing diversion They may not think that the others are laughing at them it would be sacrilege Egotism shows itself in a hundred ways and the manner of using words which declare "you're wrong" or that "you know nothing about it" are more than pin pricks And they spell death to popularity

### What to Cultivate

In conclusion one may say that the two great needs for avoiding unpopularity are

- (a) the right social attitude of mind
- (b) an active good will to our fellows



The first requires that we shall give as well as take, not in the spirit of *philanthropy*, providing for the deserving poor, but in the spirit of fraternity. The second is not merely a preventive of selfish evils in manner and action; it is a promoter of those finer elements which make personal contacts both pleasurable and profitable.

### Concluding Remarks

The development of your personality is now seen to be a progressive matter; you adopt the principles and you observe them; you codify the conditions, as shown in the preceding pages, then carry them out.

In certain directions the signs of improvement and expansion will possibly be immediate. Faults can be remedied and new and better habits set up. This is always encouraging. Further, lives in which happiness is a fact have a better chance of acquiring the arts of self-expression.

But patience is needed for the perfecting of personality. Look back for five years, or ten. What were you like then? You have a good idea of how your self impressed other people in those days.

But to-day you feel more "grown "

A larger life is admitting you to a bigger world, and the process will continue—if you persist.

---

slightly affected, he knows of an instant cure, and demands that you take out your note book and write down the prescription there and then.

Also you must get it made up at a certain chemist's shop, for there all the drugs are new, and the dispensing is done with a conscience. You tell him that you have already a similar remedy, but he brushes the objections aside and tries to exact a promise that you will follow his advice. He is a perfect pest.

### **The "Cross-examiner"**

Of all unpopular people the cross-examiner is, perhaps, the most feared. He is an inquisitor of the first water. "I made £500 last year," he will say, "how much did *you* make?"

Or, if he has moved into a new house, he will desire to compare his rent with that of other guests, and will unhesitatingly demand that you tell him what you are paying. Observing the good fit of your clothes, he will first enquire who is your tailor; then, without a blush, request the price.

There is nothing about which he may not become improperly inquisitive, and only a direct snub will stop him. He is truly a social undesirable.

### **The "Flatterer"**

The flatterer is generally regarded as being more popular than otherwise, and it is true that most people do not object to flattery, only to the *form* of it. "We sometimes think that we hate flattery," said the shrewd La Rochefoucauld, "but we only hate the

manner in which it is done." For instance, there is a crude flatterer who lays it on with a trowel, and when he performs in the presence of other people, he is a very objectionable person.

On the other hand honest appreciation, tactfully conveyed, is one of the surest roads to social acceptability. But this is hardly flattery in the usual sense—the sense which conveys a subtle feeling that even high compliments are not sincere, they are paid with some selfish end in view. Professional flatterers must remember that by exalting only two members of the company they often create a sharp feeling of insufficiency in the others.

### **The Perpetual Humorist**

Comes the jester. He who is always jesting is a bore eventually. And he loses the respect of other people. Gracian says that "Many get the reputation of being witty, but thereby lose the credit of being sensible. Jest has its little hour, seriousness should have all the rest." Evidently, Gracian did not really care for humour as much as we do to day, but he did realize the need of proportion.

The man who aims to keep the company in a roar of merriment is scooping out his social grave with his tongue for by and by the fountain of humour will run dry and he will either become a damp squib or turn to cynicism and bitterness for the staple of his remarks.

### **The Vulgarians, And—**

The vulgarians are of various types but the one we have in mind is the man who prides himself in

calling a spade a spade—*always*. Actually, he is often afraid to do so, and “hedges” like anybody else when unpleasant facts are mooted.

Occasionally, however, to justify himself and his creed, he does express an outrageous phrase, to the utter confusion of sensitive people, and the annoyance of those who were discreet. Naturally, he pays the penalty. And he knows it; for his foolhardiness—we cannot call it courage—is often a desire to be noticed and spoken about. When he complains that people are too “squeamish” for his robust masculinity, he is only compensating for his fear of effeminacy.

### —Egotists

The egotists come last. They have a rhythm; for during one part of a social evening their opinionated remarks are sometimes highly irritating, yet for the remainder of the time their self-centred talk may be no more than an amusing diversion. They may not think that the others are laughing at them; it would be sacrilege. Egotism shows itself in a hundred ways, and the manner of using words which declare “you’re wrong,” or that “you know nothing about it,” are more than pin-pricks. And they spell death to popularity.

### What to Cultivate

In conclusion, one may say that the two great needs for avoiding unpopularity are:

- (a) the right social attitude of mind;
- (b) an active good-will to our fellows

The first requires that we shall give as well as take, not in the spirit of *philanthropy*, providing for the deserving poor, but in the spirit of fraternity. The second is not merely a preventive of selfish evils in manner and action; it is a promoter of those finer elements which make personal contacts both pleasurable and profitable.

### Concluding Remarks

The development of your personality is now seen to be a progressive matter; you adopt the principles and you observe them; you codify the conditions, as shown in the preceding pages, then carry them out.

In certain directions the signs of improvement and expansion will possibly be immediate. Faults can be remedied and new and better habits set up. This is always encouraging. Further, lives in which happiness is a fact have a better chance of acquiring the arts of self-expression.

But patience is needed for the perfecting of personality. Look back for five years, or ten. What were you like then? You have a good idea of how your self impressed other people in those days

But to-day you feel more "grown "

A larger life is admitting you to a bigger world, and the process will continue—if you persist.

---

## REGIME

**Be Yourself**

(1) The first thing to do if you wish to have personality is to avoid consciously imitating others

*Be yourself*

We use the word "consciously" because, unconsciously, you will do a great deal of imitating

We all do We cannot help it

Conscious imitation is another matter Please do not suppose that we condemn it *in toto*, we only condemn its improper uses

It will be remembered that when R. L. Stevenson began to develop his own literary style he "played the sedulous ape" to great writers Here, then, we have a notable instance of a writer with much charm and style who obtained a great deal of good by means of conscious imitation

As a method, therefore, it has merits which we cannot overlook, but we must make a distinction between good and bad imitation

For instance, it may be good imitation to watch an accomplished dancer and try to copy him

It would be bad imitation deliberately to change your own mode of speech, accurate and unembellished, in favour of the Oxford, or some other accent

A French woman may speak English with a pretty accent and we may like to hear her talk on that account but it would not be an advantage to begin to talk as she does We remember an occasion

when this was done, and the French woman very truthfully replied, "My English ees true for me, but it ees not true for you." So let us be ourselves.

We can aim at improvements, and make all sorts of efforts to secure all sorts of excellences of mind and character, and yet remain our essential selves.

To follow a régime, which, so to speak, imposes personality on us from the outside is to become utterly artificial. For this reason there is a premium on the virtue of sincerity. Carlyle very properly said that originality had its origin in sincerity. Personality is the greatest of all originalities.

It is not easy to be oneself if we have resolved to be somebody else. How could it be otherwise?

Mr. James Douglas has ventured this remark on the subject:

"Joseph Conrad was an inverted Hall Caine. Whereas Hall Caine was a best-seller who wanted to be an artist, Conrad was an artist who wanted to be a best-seller."

Evidently the ordinary fellow who wants to be somebody else is not alone in this respect, some of the higher-ups are also guilty.

Once more we see how emotions may affect our destiny.

But by this time you have learned how to develop your powers and to advance your interests without changing yourself into another self—which is not you at all. The only way you can become a "somebody" is to start and continue with your own mind and soul

The imitating of other personalities leads us to the *poseur*—that man who is so much in love with others, and out of love with himself, that he gets his clothes from A.B., his walk from C.D., his talk from E.F., his ideas from G.H., and his politics from the party in power.

He is a "made up" fellow—without anything original. Of course, there are *poseurs* who affect the personality of another man in only one particular. For the rest they are themselves. Even so, the result is humorous—and irritating. You will have no difficulty in avoiding this sort of hypocrisy.

## **Inferiority and Superiority**

(2) *Cultivate the Sense of Equality.* In the Third Section we had a great deal to say about the sense of inferiority.

Nothing is so dangerous to the enlargement of your personality as going about the world feeling that the other man is so much better than you are.

You may not apologize for your existence; and it may not be in you to "kow-tow" to anybody. Nevertheless, in your heart of hearts, there may be this enervating consciousness that the other man is in some ways superior—and knows it.

The sense of equality which we urge you to cultivate is that which makes you forget your own superiority, and also forget the superiority of others. Forget—in the sense that your superiority does not make you egotistic, vain and unpleasing, nor does another's superiority, although recognized as such, make you feel humble or abject.



Perhaps the two words which are most valuable to remember in this connection are modesty and respect—modesty in regard to your own qualities, respect for those of others

The spirit of Burns's poem, "A man's a man for a' that," is the spirit which a good many people need

Naturally, in all communications with others we should use the tact which this course urges on us

It would be foolish to join the society of others in the aggressive spirit of, "I am as good as you" The man who talks like that either does not believe it, or else he means that he is a good deal better

## **The Courage to be Honest**

(3) *Replace Fear With Courage* It is evident that fear brings with it no good but harm It deteriorates personality while courage of the right kind enhances it What is the right kind of courage?

We had better say first of all what is not It is not necessarily the fighting spirit

A man in a social group who bristles at every remark with which he does not agree, may afford amusement to the others but, in general, he is a nuisance The same criticism applies to the courage of the man who resolves to argue against every other person who advances what is considered to be an illogical plea He deems it cowardice to be silent, consequently, it is courage to advance to the attack Such a man is a bore and we avoid him

The kind of courage we have in mind is first, the courage to be oneself Thus, if you are a member of

see a chance of scoring, even though it be over a friend, they will score.

This habit is the cause of irritations that continue, and which end in bitter enmities.

## On Conversation

(4) The ability to express oneself in speech, that is, to talk well, is one which the reader should covet earnestly. Covetousness leads, at length, to acquisition.

*Conversation* has a few simple principles at the back of it, namely:

- (a) good intent;
- (b) readiness to adopt the lead of the group;
- (c) equal readiness to lead it adroitly;
- (d) readiness to talk and to listen;
- (e) a supply of up-to-date topics of interest;
- (f) no interruption of others while speaking.

Certainly good intent, in the sense of wishing well to everybody, is a fine qualification. It stops evil gossip and evil innuendoes. It helps in developing the readiness of (b) (c) and (d) and to avoid that offensive fault of interruption (f).

Good intent is the essence of the whole thing; for it will promote even formal mental activities, such as pains to collect interesting material.

It is bad policy to suppose that the talk of a social gathering can always take care of itself. The providing of the dinner never does that; it calls for time and reflection, as every woman knows.

Occasionally the talk is more successful when spontaneous. Sometimes, for want of a little organized attention, it is an abject failure.

There is nothing artificial in preparing your talk for an evening with friends. In any case the aim is to arouse and maintain interest; and it cannot always be done without proper attention beforehand.

Talking, in the wider sense, as in outlining a business proposition, stating a case, addressing an audience, or telling a story, calls for other and additional qualities.

Needless to say, good talking is good business, wherever you are and whatever you may be.

How does one become proficient? By study and practice. There's no other way. But is not the effort worth making? You know it is.

Take the case of Lord Moynihan. He was a great surgeon, and it might have been supposed that that would be enough in the way of distinction.

So it was. Yet because he trained his gift of self-expression in speech, and in writing, he doubled the influence of his life. And we venture to say that if you can add to your qualifications the power to talk well, and write well, you too will develop your personality and increase the value of your services.

Why should you complain and say, "I'm no good at making a speech"? Practise five minutes' speeches in the privacy of your room, then essay the bigger task of real speeches to real people. Facility comes rapidly by practice.

The same thing happens in story-telling. How

a certain political or religious organization, and someone tilts against it, you will not be ashamed to identify yourself with it, if such identification be necessary; or, if you hold an unpopular belief and are charged with it, you will smilingly acquiesce. A free country allows free opinions except those derogatory to the safety of the State.

The next kind of courage is that which faces the present, and the future, boldly and confidently. You will see at once how facing the present and the future in the spirit of fear gives the personality no chance to develop; it is in danger of being crushed and made hopeless.

"What have I to be afraid of?" is a primary question.

Truthfully answered, it may reveal much that is worth knowing; for although we may know our fears, the why and wherefore of them may be hidden from us; and it is useful to have the truth. It enables us at last to "look the whole world in the face." Until we can do this, our personalities do not get a real chance. Eliminate all fear and the way is open.

Courage is one of the leading virtues, and, because of that, is an important factor in the development of personality. If your life is so smooth, so certain, so secure, that you never know anxiety, never have even a moment of concern, never a doubt as to how a demand for money is to be met, you will have little experience of failure, real or imaginary.

To that extent the expansion of your personality is not aided. Success, in itself, is not so helpful as

Difficulty. The call for *effort*, and the exertion that follows—these are truly educative.

## Be Tactful

*Tact* is another element of social ability. It concerns action as well as speech, but here we consider the speech aspect only.

It is hardly necessary in these days to define tact, and to show its effect in smoothing over differences.

Speaking generally, tact is the adroit solution of a social problem.

As often as not, it is shown in speech; and thus the exercise of care in what we say to others is of great importance.

If a teacher of ethics, representing one particular school, were to say, "BE CHARITABLE," and another teacher were to say, "BE SMART," the tendency of most people would be to be smart rather than to be charitable.

It is said of a certain author whose so-called impromptus were carefully studied, that he was envious of any other author who uttered a brilliant remark. Usually he appropriated every such remark, and passed it off as his own.

One day, being in a studio with Whistler and other artists, a member of the company quoted a very striking epigram from a recent book. Said the envious author immediately: "Why didn't I say that?"

"You will," said Whistler, cuttingly.

The majority of men and women prefer to be smart in the way that Whistler was smart. If they

a certain political or religious organization, and someone tilts against it, you will not be ashamed to identify yourself with it, if such identification be necessary; or, if you hold an unpopular belief and are charged with it, you will smilingly acquiesce. A free country allows free opinions except those derogatory to the safety of the State.

The next kind of courage is that which faces the present, and the future, boldly and confidently. You will see at once how facing the present and the future in the spirit of fear gives the personality no chance to develop; it is in danger of being crushed and made hopeless.

"What have I to be afraid of?" is a primary question.

Truthfully answered, it may reveal much that is worth knowing; for although we may know our fears, the why and wherefore of them may be hidden from us; and it is useful to have the truth. It enables us at last to "look the whole world in the face." Until we can do this, our personalities do not get a real chance. Eliminate all fear and the way is open.

Courage is one of the leading virtues, and, because of that, is an important factor in the development of personality. If your life is so smooth, so certain, so secure, that you never know anxiety, never have even a moment of concern, never a doubt as to how a demand for money is to be met, you will have little experience of failure, real or imaginary.

To that extent the expansion of your personality is not aided. Success, in itself, is not so helpful as

—the *poseur*. The truly original individual is sincere; he is natural; he is always himself.

You will, of course, go through this Section again, as a whole. Parts of it—the parts you need specially—you will study again and again until you have made them your own. Slowly, but surely, there grows within you the ideal of the person you want to be; and, almost without knowing it, you will one day find your life moving forwards towards realization.



unfortunate it is to hear a speaker stop in the middle of his narrative and say, "Oh! I forgot to tell you," then to get completely mixed, finally to conclude with that apology now hoary with age "But you see what I mean"

Here we close our survey of all that is meant by the title of this Section The treatment has not been exhaustive—that would require volumes—but enough has been said, and explained, to put you in the way of improving your personality and self expression

On going through the pages a second time, maybe a third time, you will be able to answer the question

"What sort of a personality have I?"

The answer may be cheering or depressing, but never lose sight of the fact that, provided you are determined, there is no section of your life which responds more readily to effort

The same remark is even more applicable to the arts of self expression In this respect you will discover that meeting with new people will give you opportunities which are not found among people you know

Nevertheless, opportunities of all kinds must be accepted, not in the spirit of 'Now I'm going to show what a personality I've got,' but in the spirit of social goodwill and the give and take of a friendly gathering

Always remember that personality is, or should be unconscious To be asking yourself continually, 'What impression am I making?' is to prepare yourself for becoming that most objectionable person



into your own behaviour. And that is better than imitation.

#### EXERCISE XXXIV

The practice of drawing from memory is one which employs several powers—not only memory; and it also trains an ability which is of great practical service. What to draw? . . . Almost anything will do. True, it would be no practice to take such a pencilling as this:



unless you had to put down the nine lower points and the ten uppers exactly; all of which has to be taken in at a glance. But this—also for a glance—



may be more difficult. Take a window you see daily—or select a leaf. Compare your work with the original. Draw the Union Jack from memory. Check with an original.

#### EXERCISE XXXV

Are you a rapid yet accurate reader, or do you lose time because your reading speed is slower than it ought to be?

To test yourself read a newspaper leader for one minute; then stop and count the number of words

## EXERCISES

## EXERCISE XXXIII

Select a few people who have enough personality to justify a little private study on your part. The aims are two—to understand the subject more fully, and to acquire and develop desirable qualities of character. The method is that of asking questions relating to the factors of personality already discussed—e.g. appearance, voice, speech, mental powers, social abilities and character.

## SPECIMEN QUESTIONS

*Voices* After considering four people you ask "What is the peculiar attraction in Mr. T's voice? Mr. H. has the same kind of voice but never the same effects."

*Humour* When Mr. B's humour dries up early in the evening why does he drop out entirely? Has he nothing else to offer?

*Popularity* Is Mrs. J's popularity the outcome of her real kindness of soul? (She never forgets anybody, seemingly.) How else could she overcome the too loud laugh?

Naturally, this enquiry will take some time. But in no other way can you become equipped in discernment or in discovering means for advancing your own interests in this connection. Qualities which you admire will, subtly and silently, steal their way

dinner to be given? He fixes on the X-Restaurant, as being the best, and sets off to interview the manager. That gentleman, all smiles, is quite ready, and offers the choice of two good rooms on the date mentioned. Whilst Mr Robinson is trying to decide on a room, the manager asks two questions. How many guests will be there, and how much a head? On these two points Mr Robinson has only a general idea. He knows that there will not be more than a hundred, he knows the cost must be under 10/- each, but not the exact figure. He has proved himself weak in organizing power, otherwise he would have decided these items before setting out to find a place. He consults his friends who, with him, are responsible for the banquet, returns to the restaurant and makes final arrangements.

What comes next? Invitations, announcements, and a host of small details.

Now, organization, to be successful, implies a certain amount of preliminary thinking concerning (a) the end in view (b) the order of events (c) the skilful arrangement of parts and persons. You can apply these methods to any form of undertaking. For instance a man beginning a business, or a solicitor opening an office. There will be more detail in the former than in the latter case, but sooner or later the skilled organizer will receive the benefit of his skill or the inexperienced man will fail because he fails in this respect.

Below we give some proposed schemes calling for careful enquiry, and you are to choose one, then

thus read. If under 250 the probability is that you could read a little faster with advantage

Editors, because of much practice, can go through print at the rate of 500 words a minute. That speed is not required by ordinary mortals. And great speed which prevents an understanding of an author's meaning is one that should be reduced, not accelerated. Discover your possibilities of improvement.

#### EXERCISE XXXVI

Frequently you hear of men and women who are described as possessing a wonderful gift of organization. What does it mean? It means that these people have the faculty for arranging things in sequential order. They know where and how to begin, what to do, and the best way of doing it. To organize means the ability to arrange things and persons for a specific purpose. Let us suppose a case by way of illustration. Mr. A. K. T. Robinson has been asked to organize a dinner to a visiting football team—who will play for local delectation. It is a very special affair. He has never done anything in this way before, but he has a *general* idea of what is required. We are to suppose, further, that although he ought to consult someone experienced in such matters, he decides to act entirely on his own. He is not essentially unmethodical, and knows that certain items must come first. Money, for instance. He arranges for a certain amount of cash and credit to his satisfaction, then proceeds to decide on the *place*. Where is the

QUESTIONS AND ANSWERS ARISING OUT OF THE  
PSYCHOLOGY OF HAPPINESS AND SUCCESS

*What is the fourth lesson in the art of living?*

*To know the value of being an artist in all you do.*  
In all? Yes, the little things as well as the big things—the unimportant as well as the important.

You take immense pains in drawing up a letter which may bring you a long list of orders. But the colour and design of your letter-heads? Well, too often anything will do.

That is where mistakes are made. There are no details nowadays. Everything is important. Somebody is sure to notice a bit of skilled work in a comparatively hidden place—and talk about it. They also talk about it when the work is badly done.

But to be an artist means that *in everything* your work bears the marks of excellence. It has a finish about it which gives you a standing whether the work be that of shining shoes, or preparing a brief, or selling a commercial article.

The true artist in any sort of undertaking is seldom out of a job. Besides, there is a real satisfaction in turning out creditable work. It imparts a feeling of mental respectability.

*The slogan, therefore, is: "Every man a stylist in his job."*

think out its details, finally, write down briefly the steps you would take to carry the plan into action

1 A social evening of the Church Literary Society

2 Cutting out a dress for the first time, from a purchased pattern (For women readers)

3 Writing an advertisement, for the first time, advocating the claims of some article you believe in unreservedly



literary fluency? No? Well, there is another example of what we are urging.

*What is the fifth lesson in the art of living?*

We should say it is this: *to be able to distinguish appearance from reality.*

How many investors have lost their money because they could not see the difference between what was *said* and *promised* (in a prospectus) and what was the reality.

How many people have lost a happiness which they believed could be found in married association with a certain man or woman—and all because the rightness was on the surface and not beneath?

"It *seemed* all right, this business did, when I bought it," says a sorrowful small shopkeeper, "but I find I've been deceived. There was . . ." and he tells the whole story at length.

"All is not gold that glitters," says the old proverb; and while a super-critical view of men and things *is to be avoided, the cultivation of a watchful eye, and a penetrating mind, will do much to avoid serious mistakes in choice and in action generally.*

*Is there a sixth lesson in the art of living?*

Certainly there may be a seventh and an eighth. For the sixth we should put down this *the wise use of power.*

You have seen a new man in a new position of authority. You have watched him enjoying his right to say to subordinates, "Come here", "Go there", "Do that." And you have watched him long

*I have been exceptionally well educated, and hold a university degree. But it counts for little in the work of job-getting. I have my own explanation of this fact and should like to compare it with yours.*

You do not give even a hint of that private explanation which is a guarded secret; but here is what we think about the matter: when education is mainly an acquired knowledge of the contents of books it naturally fails in the world which demands practical abilities.

That is not a new fact. It is as old as the hills. But so long as the leaders of education devise *curricula* which do not directly prepare youth for actual living and working, so long will our graduates fail—at any rate when they seek an immediate start.

What is needed in Britain to-day is what has been needed for fifty years, namely, a system of education which will combine knowledge-getting with mental training; and which will also give more attention to the realities of living. By that we mean the need for more emphasis on being practical. No doubt we need men and women who specialize and become experts; but the average person who can do practical things, say, ride a horse, drive a car, send a message in Morse, cook a meal, make the extinguished electric light come on again, and acquire other realistic accomplishments, is likely to make more out of life than a man who has been educated in the very narrow sense.

You have been highly educated. But does your French and German include conversational and



## SELF-TRAINING

There is no end of this course. You are just beginning, even though you have profited greatly. All life is a progression: we never cease to learn. The work of this course can be as interesting as a novel if you care to make it so. Much depends on *spirit* or *soul*. And that depends on your purpose and enthusiasm.

## QUESTIONS FOR SELF-DRILL

1. If we cannot define Personality, is it intelligent to seek for it as a quality? (p. 285.)
2. Does Personality belong to the Conscious sphere of the mind exclusively? (p. 286.)
3. What is the mystery in Personality? (pp. 286-7), and what word specially expresses its nature? (p. 287.)
4. What are "Mental Finger Prints"? (p. 288.)
5. Mention some distinguished people with personality. (pp. 289-91.)
6. What are the four sources of "difference" which mark the possession of personality? (p. 292.)
7. How far is good appearance necessary to personality? (pp. 292-3.)
8. What is personal magnetism? (pp. 293-4.)

enough to see his development. He either becomes unbearable, or he mellows with the years. He abuses power or he uses it rightly.

If all men in positions of responsibility knew how to act with understanding, and justice, the world would be a very different place.

Power! It is a good test of character.

Looking back on the whole six we feel sure you may wish to change the order of them, putting the fourth into the third place, or the last into the second.

But after all the order is not so important as this: *that the whole six shall be at work simultaneously*.

You do not try to develop one art of living and let the others severely alone. Scarcely a day passes without a demand having been made upon you for the action of the complete six.



*Tuesday:* Work Exercise XXXIV, and study the second Q. and A. on p. 326.

*Wednesday:* Work Exercise XXXV, and study the third Q. and A. on p. 327.

*Thursday:* Work Exercise XXXVI, try first of all selecting an event which you believe you could organize: and study the fourth Q. and A. on pp. 327-8.

*Friday:* Having selected the event for Exercise XXXVI, begin to arrange the plan on paper.

*Saturday:* Complete the plan in all its details.

#### NOTES ON SOME OF THE EXERCISES

*Section 2.* Exercise IX. The mirror diverts attention from other matters and focuses it on the *self*. Usually, it is *quite* successful.

*Section 3.* Exercise X. A student remarks: "I found a *place* last week, in the nearby woods, where thinking becomes easy I don't know why it does" Use all such discoveries for your personal advantage.

*Section 4.* Allow 50 seconds for Exercise XVIII. Exercise XXI. It is not advisable to practise this exercise during periods (or on a particular occasion) when the mind is for any reason disturbed.

ANSWERS TO THE QUESTIONS IN THE SIXTH  
SECTION

1. The first sentence is a misstatement. Mental rhythms are not to be got rid of, but to be used for the sake of deepening and enriching human experience. This will be evidenced as we examine the alleged results of abolishing rhythms. It is claimed that crimes would cease, presumably because they are committed during moments of extreme excitement and passion; or, as in suicides, during moments of great depression. Then are there no cold-blooded crimes? dark deeds which are calculated with an Arctic nicety, and prepared for by weeks and months of "practice?" Politics would be "cleansed" if every participator went about the business in a spirit that was neither excited nor melancholy. We can only smile at this simplicity. As for preventing commercial crises, there is no reason to suppose that the absence of mental rhythm would exercise more than a merely superficial effect on demand and supply: they are governed by laws outside the radius of the emotions.

Mental rhythms give us an insight into the meaning of life. Without them the poet, the dramatist, and the novelist could not write so illuminatingly for our edification. We may dislike the change from joy to sorrow, and from prosperity to adversity, but the change is not without illumination and education in the arts of living. Rhythms should not be abolished but controlled.

2. The applicant's first consideration is the state of the department in which there is a vacancy, and the

work which the Council wishes the newly appointed man to do. If on the other hand, the applicant thinks first of himself, his ability, and his past, he is liable to err by placing too much emphasis on personal matters. The Council's question is: "What can you do in *our* interests?" That question should decide every feature of the applicant's letter: its order, its claims, and its phrasing. Hence, the Council will not favour an autobiography in which the writer paints a picture of his own glory. The Council wants evidence of fitness for specific tasks. Produce them.

This principle applies to applications for vacancies of all kinds. Tell the Principal what you can do for him.



## THE END OF THE COURSE

It seems to be quite an appreciable length of time since you began this course; although, as a matter of fact, when measured by pages of space, the distance from the first section to the last is not considerable.

And yet you have covered a good deal of ground: memory, personal destiny, the life of the emotions, will-power, concentration, mental rhythm and personality. These subjects are easily stated, they come "trippingly on the tongue," but what an immense world of fact and experience they embody. You feel as if you had only just begun to make the acquaintance of a new creation. You sigh—"and when shall I know it all?" That is the best possible feeling to have. It means that you have vision. Your eyes are not closed to the marvels of the conscious life, nor to your own possibilities.

There is no end of this course, any more than there is an end to Education. We are learning up to the very last. But there are periods when we close down a scheme for advancement and begin a new one. This is one of those new beginnings. You have formulated fresh plans for personal progress. You have collated the special points in your note books, and you are going to *apply* them to your individual requirements.

You have realized that just as one keeps physically fit by obeying the laws of health, so one keeps

mentally fit by obeying the laws of the mind. Hence the ideal is to be in training all the time. We know from experience that few people attain so perfect a living condition. And these people are human; they have an occasional set back, a falling away, a temporary defeat. But for all practical purposes the condition which is called "in training" can be made permanent. It is an excellent ideal, and we commend it to you without hesitation.

---

### MEMBERSHIP OF THE ENNEVER FOUNDATION IS FREE

In view of developments in the sphere of applied psychology which are certain to be achieved in the not distant future, the Directors of The Ennever Foundation invite you to apply for free membership in order that you may be made familiar with news of interest to all readers of **BRAIN BUILDING FOR SUCCESS**.

Kindly send your name and address to the Secretary, The Ennever Foundation, 49 St James's Street, Piccadilly, London, S W 1.

---

## THE END OF THE COURSE

It seems to be quite an appreciable length of time since you began this course; although, as a matter of fact, when measured by pages of space, the distance from the first section to the last is not considerable.

And yet you have covered a good deal of ground: memory, personal destiny, the life of the emotions, will-power, concentration, mental rhythm and personality. These subjects are easily stated; they come "trippingly on the tongue," but what an immense world of fact and experience they embody. You feel as if you had only just begun to make the acquaintance of a new creation. You sigh—"and when shall I know it all?" That is the best possible feeling to have. It means that you have vision. Your eyes are not closed to the marvels of the conscious life, nor to your own possibilities.

There is no end of this course, any more than there is an end to Education. We are learning up to the very last. But there are periods when we close down a scheme for advancement and begin a new one. This is one of those new beginnings. You have formulated fresh plans for personal progress. You have collated the special points in your note books, and you are going to *apply* them to your individual requirements.

You have realized that just as one keeps physically fit by obeying the laws of health, so one keeps



be a single word or expression with which he is not familiar. But that is of no consequence. A very new and important message may be conveyed in words that are old. We do not need new words for new thoughts. The new combination of words is the thing that counts. We are not dealing with dull, dreary, familiar, commonplace, unexciting qualities—we deal with living factors, and their number is seven.

### Are You in Business?

"I am not in business," says a reader, "so what has all this to do with me?" Everything. The principles of this course apply equally to any practical undertaking, such as buying a house and furnishing it, arranging a trip to the Continent, organizing a concert for charity, or working up a crusade against some dominating evil. Business is action, and these things just enumerated are forms of action in which success is sought. Failure in them is often traceable to the defective working of one or more of the seven factors.

Thus, there is a message for most people, in the pages which follow, even though some of them have no office in the city, and have nothing to do with invoices or contract notes. Every man who is called impractical can be practical if he likes. Too often he does *not* like. He refuses. But a good many people secretly desire to be expert in such matters. Here, then, are the main principles. Master them, and after that it is a matter of practice.

## APPENDIX

## THE SEVEN FACTORS OF BUSINESS SUCCESS

*"What I most learned about business in that year . . . was . . . (1) that finance is given a place ahead of work, and therefore tends to kill the work and destroy the fundamental of service; (2) that thinking of money first brings on fear of failure, and then fear blocks every avenue of business. . . . (3) that the way is clear for anyone who thinks first of service of doing work in the best possible way"*

—HENRY FORD, in *McClure's Magazine*

WHY seven—no more, no less? Because we find, after careful enquiry, that the chief factors are seven in number. It is possible to go a long way with the aid of one factor only; still farther with two; but the need of the other five will eventually make itself felt. "To get there," in anything, calls for a combination of qualities: and the discovery of these is a responsible work in itself, requiring keen insight, patient investigation, proper judgment, and broad sympathy.

Thus, the reader may at first be inclined to think that he has heard about the factors before, and that we have nothing new to teach him. Unquestionably, he has heard of these factors of success before. Looking at them closely, there may not

be a single word or expression with which he is not familiar. But that is of no consequence. A very new and important message may be conveyed in words that are old. We do not need new words for new thoughts. The new combination of words is the thing that counts. We are not dealing with dull, dreary, familiar, commonplace, unexciting qualities—we deal with living factors, and their number is seven.

### **Are You in Business?**

"I am not in business," says a reader, "so what has all this to do with me?" Everything. The principles of this course apply equally to any practical undertaking, such as buying a house and furnishing it; arranging a trip to the Continent, organizing a concert for charity; or working up a crusade against some dominating evil. Business is action, and these things just enumerated are forms of action in which success is sought. Failure in them is often traceable to the defective working of one or more of the seven factors.

Thus, there is a message for most people, in the pages which follow, even though some of them have no office in the city, and have nothing to do with invoices or contract notes. Every man who is called impractical can be practical if he likes. Too often he does *not* like. He refuses. But a good many people secretly desire to be expert in such matters. Here, then, are the main principles. Master them, and after that it is a matter of practice.

## **Service-Value is the Primary Idea**

At the very outset we would stress the principle that the one economic justification of getting money from the public is to render that public a service-value. Get hold of that hyphenated term. Not all services are highly paid for by the people who receive them. Very often these people have no money to spare. They can't pay. Clergymen are not overdone in the matter of stipend, and yet they often render great service to the community as well as to individuals. A doctor may actually save your life, than which there could hardly be a greater service; and yet doctors' accounts are the most difficult of all to collect.

Educators exercise a most important function in developing youthful intelligence in the right way, and in giving form to moral character. How much money does that service yield? Not as much as it ought to yield. Service, as service, does not necessarily bring in wealth; it is the economic value of the service which decides its financial worth. Hence that double word "service-value."

## **Service—and "Service"**

You are to aim at rendering such a service to the community which buys that the value will be evidenced by much custom. Suppose, for instance, that you have found a substitute for rubber which is lighter than real rubber, more durable, and infinitely cheaper. You are in a position to offer the public an article which it wants to buy, and it buys—furiously. It considers your new synthetic rubber

is a great boon and, to use the old phrase, you soon become wealthy "beyond the dreams of avarice."

But if you had invented a machine to clamp on to the piano, so that the player can turn over the sheets with a pressure of the foot, how many pounds sterling could you make out of such a contraption? Not many, and yet you would be rendering a service to the pianist, and the accompanist especially. But it is not a *great* service. Its economic value is low. The demand, as contrasted with synthetic rubber, is small in the extreme; and the financial results will be small accordingly.

## Profits and Service Values

Pursue the contrast further. The time taken to invent the piano music-sheet turner could be almost as long as that consumed in finding the components of true synthetic rubber. And yet how vastly different are the consequences! Millions of people want cheap rubber for cheap tyres, only a few thousand want the music-sheet turner. Now the philosophy of the whole matter is this: that if you desire your work to yield a good profit you must choose a line of business where the possibilities of service-value are many.

In judging success in business this fact is usually lost sight of altogether. One man as a lawyer in a large way of business, or a manufacturer of confections, will amass a comfortable fortune in fifteen or twenty years. Another man, as a doctor, or an office manager, may do no more in that time than

save enough to buy a house. Admitting that much depends on ability, in any one of these cases, it still remains true that prominent lawyers and large manufacturers are in a line of activity which offers greater opportunities of wealth than those which come in the way of the general medical practitioner, or the office manager. Of course, real success must not be judged solely by the size of a man's investment account or bank balance. Thieves and robbers might make a big showing if that were the case. The service-value of the doctor and the office manager is often greater than its economic reward; and both may be truly successful although financially weak. But in this appendix the idea is rather monetary than otherwise, and the lesson to be driven home is *Do not aim at money first*.

For employers the aim is to render a great service-value to the public. For employees it is to render a great service-value to the firm. Sometimes the firm refuses to recognize it; but as often as not recognition is eventually forthcoming; and the £2,000 a year man is eagerly sought after simply because he is scarce. The men who can render service worth £500 up to £1,000 a year are fairly plentiful. Naturally, these men desire to receive more money, and the employers say, "Certainly, but make yourselves worth it." We endorse that. To aim at salary first is wrong. Aim at more ability: then the money comes. Your object should be to develop your ability, the end in view being a higher service-value, a better income and an increased culture.

## The Reason Why

Why is it that aiming at money first is wrong? Simply because it is putting the cart before the horse. To get money is not the primary aim of business activity. You must do something for it. The better that something is, in the economic sense, the higher the financial returns. It was said 2,000 years ago, "Seek first the Kingdom . . . and the other things shall be added." Very true. Seek the ideal in order to get the real. It was vividly realized in the life of the Greeks. They did not resolve to create the Fine Art of Statuary—still the wonder of the world. Their first aim was to seek the favour of their gods; and this caused them to express religious feelings in marble figures of great beauty. They did not know then how marvellous a master Phidias was. Neither did Phidias himself know. It was only when the Romans entered Greece that the beauty of Greek statuary was fully realized. The Greek sculptor did not work for art but for religion. This was his first aim. Fine art was one of the things "added."

Now it need not be difficult to apply this to your own affairs. If you are an employer, you can see that it is your wisdom to seek the perfecting of your goods; then the other things will be added. If you are an employee, you aim at increasing the value of work, then the money element will take care of itself.

### I. The Business Instinct: The First Factor

There are two elements in what is known as the business instinct; they are (a) the trading

tendency, and (b) the desire to create something for oneself. Consider, for a moment, the case of a man who is minus these two qualities. He may be in a business or a profession of some kind, and yet have no business instinct in the sense just explained. And he may be what is called a "nice" man—clean living, upright, and conscientious. But he has no progress in him. He is content to do his job with some show of industry. He is not a slacker; there is no dishonesty in him. What he lacks is "go."

Now contrast this type with the other kind. The first thing that strikes us is a more or less disguised love of trading—even though he may be in a profession. He likes the idea of buying something and selling it at a profit. The prospect pleases him. He rubs his hands with satisfaction. That house across the way is to be sold. He knows a man who wants to buy. He resolves to buy first and sell again. The price to him from the vendor is £2,000. The price to the buyer is £2,200. Profit £200. He feels that life is worth living with such possibilities before him. Honestly, he must give up the office and enter the Real Estate business. Perhaps he does, and very likely he succeeds greatly, for he is a born trader. Probably at school he traded in pocket knives; and instead of buying new text-books he bought old ones, selling them again later at the price he gave for them, or else at a profit. We have known few men at the top of the tree in trade who did not have this love of buying and selling in one of its many forms; and we have seen scores



engaged in trade whose very moderate success was due to a scarcely concealed indifference to business.

### The Salesman Who Dislikes Selling

Take the case of a Salesman who really dislikes selling. Could anything be more tragic? A few such men, with strong will-power, will compel themselves to sell with indomitable perseverance; and they succeed, but never with the enjoyment of the born salesman. *He* goes to a possible buyer and is rudely told to go away. He persists, and is treated still more rudely. He departs, but it is with sorrow that the possible buyer is so unwise and so blind as not to purchase what he has to sell "as many more are going to do before the day is over." The other kind of salesman, called upon to endure such rebuffs, is wounded in his very soul. He would like to "tell that man off." His fury is not dead when he makes his next call; and if it is a no-sale at the end of a ten minutes' talk, his mind is a compound of gloom and anger.

You will say he is in the wrong vocation. True, but it is not always easy to get into the right one; meanwhile, he should accept the laws of the selling game, and cultivate the spirit of the salesman. We do not say he will ever do as well as the other man, for temperament is against him. Probably, his right place is in an architect's office, dealing with ideas and their embodiment in beautiful designs. To be in a trade, and not to like it, is a misfortune; but the wisest course of action, if you are unable to get

into the right groove, is to smile and resolve to be a good trader, whether as master of your own establishment or as an official in some department of a company

## **A Business Of Your Own**

One great test as to whether you possess the business instinct or not is the presence or absence of a desire to create and manage something for your self 'If you have it, a subordinate position under a company will not hold you any longer than you can help You have the urge to get out and you begin to work for it We do not say that other qualities must not be in evidence to ensure success that is taken for granted Further, we admit that a few men are mistaken in themselves They are excellent managers for others, but not fortunate as masters of their own business

Still the broad rule holds good the men at the head of large businesses which they have created are there mainly because they had the impulse to lead and not to follow You must decide therefore, whether you are by temperament a follower or a leader, a captain or a lieutenant a capable master or a useful and reliable servant Destiny lies in that decision

## **II. Knowledge of Human Nature: The Second Factor**

If you have to sell direct to the public you must learn how that public thinks and feels, what are its chief desires, how it looks at things and judges

them, and what it will decide to do in a given set of circumstances "I know that already," you say, "but tell me how I can acquire more *exact* knowledge" By studying closely the facts you already consider proved, and by searching out new facts You know, for instance, that if an article is ticketed  $4/10\frac{1}{2}$  it receives more consideration than an article ticketed  $5/-$  and yet there is only a three-ha'penny difference Why is this so? Simply because four and a fraction are not five

It is an illusive affair altogether, and the London merchant who will ticket an article  $9/11\frac{1}{2}$  knows quite well that the public will say 9 and begin to think of 9 fully realizing that the total is but a farthing short of 10, and yet fooling itself with 9 9 9 9! Some day an enlightened generation may rise above this nonsensical figuring, but not until the public has ceased to be influenced by its artfulness The chief lesson is the importance of *appearances* A business man feels that he must make his goods *appear* reasonable in price, if not low, unless he follows the policy of high prices to indicate fine quality, which is the doctrine of appearances in its other form In philosophy the great discussion is as to how *appearance* and *reality* are related and the business man is often faced by the same problem

But to get a true knowledge of human nature is a vast undertaking We may master a few sections of it, at any rate master them sufficiently to avoid mistakes and yet leave worlds unconquered. Fortunately, the more immediately needed elements

of human nature, in the sense described, are being learned and understood by us every day. Experience teaches us; and, in addition, we are able to judge others by our own minds and hearts. Nevertheless, there are fields of human knowledge which require a careful survey before we can claim to know them.

### **Naming New Articles**

Take the question of naming a new article just about to be put on the market. It may be a new motor car, a tablet of soap, a medicine, a lawnmower—anything. The old school used to say, "Any name will do. It is the goodness of the article, and the vigorous advertising that will sell it." We do not show the same confidence to-day. We know good articles which have failed to sell, in spite of their goodness and the money spent in advertising them. We therefore make enquiries and we find that the name chosen aroused the wrong mental association. If at the time of Lincoln's assassination, a new article had been put on the market called the "Boothby" it would inevitably have aroused wrong associations—even though mostly unconscious. The name of John Wilkes Booth, the assassin, would be certain to dominate all related words, and dominate them for evil. So it is to-day. An authority on advertising speaks of two kinds of soap, one well named, of poor quality but successful; the other, badly named, of excellent quality, but unsuccessful. Thus, we see, on enquiry, that to give the wrong name to a good

thing is to damage it irreparably. Why? Because it arouses wrong ideas and feelings.

The wrongly named soap, as a name and not as a real article, was submitted to a number of men who had not heard of it before. Three of them thought of a certain noxious insect that was indigenous in the trenches during the war. Unconsciously, this memory association would act against purchase; whereas the other soap, vastly inferior, but well named, would and did induce purchases in large and increasing numbers. This sort of thing ought not to happen, but it does.

### **Subconscious Elements**

Now here is a new aspect of the study of human nature: the part played by the subconscious in choosing and rejecting. Can we get to know what the people will buy? This has been a great question always; but it used to be confined to the people's conscious judgment. To-day the problem is more involved, for it concerns the working of mental associations which may be partly unconscious. The answer for the present must be mainly negative. We know from the way a right name will sell an inferior article that rightness must be sought for, first and foremost. The true name is worthy of being paid for in gold. But we have no means of deciding the name of an article which will appeal irresistibly to everybody. We only know what to avoid.

Even adepts in judging the public's inclination

to buy are often dubious about some specific article. They have no definite experience to guide them. Hence the sales are purely speculative. But, as experience grows, the ability to judge increases accordingly. We are now codifying results in a way that makes them permanent. In the nineteenth century a business man died and his knowledge practically died with him. To-day, he leaves his experience behind him in published books and addresses; in conference talks, and in verbal instruction to others.

### **On Handling Employees**

But there is another sense in which the study and knowledge of human nature is highly important, namely, the handling of men, especially employees. Success in business is determined to some extent by understanding the public needs: it is also affected by understanding labour and the conditions of human service. We have noticed over and over again, that the man who can select subordinates properly is the man who wins. His competitor, perhaps superior in technical knowledge, is inferior in his judgment of character, and appoints the wrong man to a position of responsibility. Result—chaos, with loss of business orders and discontent among the workers

Can this power of judgment be learned? Some can learn it, provided they begin soon enough. Others follow intuition—which is experience in a flash. Others, again, seem to be unable to learn, mainly because *their attention is given to technical*

matters, and they have lost a certain possible facility in judging character.

This human factor in business has occupied a leading place in convention programmes, in the newspaper press, and in books. It has been confined a good deal to that important item of making the worker comfortable and contented: it has not yet given as much attention as is desirable to the human nature of buying and selling. Professor Kitson, in his *Mind of the Buyer*, took a step in the right direction.

### The Readiness to Learn

You may say: "But does not a trader get to know, from years of observation and experience, just what his customers want? What more of human nature does he need to know?" A pertinent question. The answer is that all traders do learn in that way: but the danger lies in being satisfied with it. It is as if they said: "We know enough about the public's wants and how to satisfy them—at any rate enough to bring us in a good living." So far so good, but that is not what a man with a truly progressive mind says. He says, "How can I penetrate farther into the thinking of the public so as, by an increased knowledge, to accomplish an increased turnover?"

Reduced to its simplest terms, the mental attitude required is this: a closer observation of what appeals to the customer. a deeper study of his wants—and especially of hers; and a systematic attempt to embody in goods or accommodations whatever new

discoveries are made as the result of this research. Research is not confined to the psychological laboratory. It is carried on in the merchant's office, in the trader's store, in the shipper's storeroom, at home, abroad, everywhere. True, it is unorganized and that is its weakness. Prior to 1914 the Germans showed what could be done by organized research of this kind, fostered by Government. Nations governed on less socialized lines leave the initiative to the individual and in London, New York, and Philadelphia as well as other centres the wide awake man may visit trade museums where he can if he be truly imaginative set up a connection between the unexploited products in the show cases and the needs of the great public.

### III. Confidence: The Third Factor

The third factor is *Confidence*. The opposite is *Doubt*. Study the two words together. If a customer or a client has doubt as to your reliability, he withdraws his custom. His natural desire is to purchase at a shop with dependable goods on sale or to have dealings with a person in whom he has confidence. He wants value for his money and he will go where he can get it. So far the truth is simple and quite familiar. But there has always been a theory abroad that if you only know how and have the nerve for it the quickest way to success is by a mild form of swindling and colour is given to the claim by the long list of men who are alleged



to have made fortunes by trick dealings in stocks and shares.

## Personality

There are two qualities which, in the main, go to make up Confidence. They are Personality and Straight Dealing. The personality of the trader and of the professional man must have in it the quality which makes the other man feel satisfied. It is difficult to express it in any other way. Should there be an element of doubt, there is no proper satisfaction; and from this comes a desire to seek another source of supply where the spirit of trust may be found. Personality also implies a pleasing quality which makes business dealings easy, and, again, satisfactory. The spending of money on goods or services should always carry with it a certain pleasure; and this is greatly enhanced if the trader himself, and his employees, have a graciousness which adds to our interest in the transaction.

From personality, in this sense, comes manner or style: for style is not confined to the literary artist who knows exactly how to phrase a thought in the one way which is best. It belongs to all forms of expression. We have seen a retail saleswoman at work behind the counter possessed of every charm of style: a ready smile, a neat dress, a good speaking voice; a clever cross-examiner of the customer's needs, a perfect knowledge of the goods, an art in displaying them, a keen reader of character, and a selling gift with the power of Nemesis. Such women—and men—are sought after, naturally: but

the world of business would be full of them if human nature were not so irascible. Many retail salespersons lose their interest in their work on account of the peculiarities and angularities of the public. Not so the real artist.

## Straight Dealing

Straight dealing needs no recommendation. It carries its virtues conspicuously and nobody disputes them. The difficulty with a few traders, however, is that they sometimes persuade themselves that their customers will not be able to discover when the quality of goods is not as good as usual, and therefore an occasional bit of substitution, *i.e.* sharp practice, can be safely indulged. It cannot. Nobody cares to be deceived. Once discovered the verdict is "Never again."

In the long past the warning was to the buyer, *Caveat emptor*, meaning, "Let the buyer beware." He was told that the seller would trick him unless he was wary. One derivation of the word *sincere* illustrates this even though good philologists may dispute it. *Sine* and *cera* are two Latin words meaning "without wax." When a Roman bought a jar of honey he is said to have asked "Is it *sine cera*?" *i.e.* sincere in other words "without wax." In plain English "Is it adulterated?" He was acting on the principle "Let the buyer beware." In those days buying seems to have been a great adventure. Every seller was a trickster, and there was a battle to secure honest value for money expended.

To-day things are different. The boot is on the other leg. The buyer demands confidence, and he goes where he can get it and feel it. He seeks satisfaction. He does not desire to have to ask the question "Is it *sine cera*?" He wants to rely on the seller's *word*; and the great businesses of to-day have been built up mainly on this spirit of confidence.

### Carnegie's Rules

Evidence in support of this contention is found in the late Andrew Carnegie's rules for manufacturers.

First—Honesty—no sharp bargains Do more, not less, than your promise.

Second—If disputes arise give the other party the benefit of the doubt—always a profitable investment. Avoid resort to law Compromise.

Third—Subject all products to more rigid tests than the purchaser requires A reputation for producing the best is a sure foundation upon which to build.

Fourth—Should honest, capable contractors need extension of payments, from accidents or unusual monetary stringency, be lenient and help them, thus making them friends.

No wonder Carnegie was regarded as a genius in business, at a time when such rules as those just quoted were not as popular and not as much practised as they are to-day There is a blending of good principle with the canny far-sightedness of the

Scot We see a recommendation of mercy to men in difficulties, with a knowledge that such mercy is not a bad thing anyway The whole of the four rules go to prove that the setting up of confidence is the building of success

#### IV. Enterprise: The Fourth Factor

The fourth factor is *Enterprise* By this we mean reaching out towards the *new* Please keep that idea in mind, so as to separate it from energy, which has a totally different meaning

One of the distinguishing features of the modern mind is that it has more enterprise than that of past generations It is continually reaching out after new conquests and new methods As a result, inventions are more numerous than before, although the percentage of the success is far lower than it ought to be This is due in some measure to the very virtues of enterprise No sooner is one invention set a going than another is invented, and the old one scrapped—almost before it has had time to justify itself

#### The Value of Enterprise

But while the cult of enterprise has disadvantages it has also advantages It keeps interest alive, and interest means that ideas of value are more likely to be noticed and turned to good account if seen by people who are not content with things as they are As likely as not such conceptions would altogether escape the observation of minds that were not alive and expectant To get into ruts is

the easiest thing in the world, with some people; to get out of them the most difficult. To be content with the method of drawing water from a well by windlass and bucket is a state of mind which is stationary. It says: "What was good enough for our fathers is good enough for me." When an up-to-date pump is installed, there is a grudging admission that it is an improvement. Here we see the conservative mind in a moment of humorous self-recognition.

### A New And Better Way

The man of business to-day must be on the lookout for improvements—not accept them sullenly. For instance, if he has a method of window dressing which has been proved to be good, he must not imagine that it is the final thing in the art of display. *There is always a newer and better way.* Let him find it. There is joy in seeking it, and the discovery itself is its own reward. Business correspondence has improved out of all knowing since we believed in the possibility of abolishing stock phrases, and a stilted style. There is no department of commercial activity where the resolve to obtain improvement has not been successful. "Advance" is the watch-word. Without it stagnation sets in.

The civilizations of the past failed to some extent because they began to think they had gone as far as it was possible to go—a most damaging conception. And what is true of a civilization is true of a business. There are three openings to all forms of life: progress, balance, devolution. To go

*in mind* They are continually inventing something, or changing the old way into a new way, on paper, but they never *do* anything. They lack energy in our sense of the term, which is continuous action. Such a man may work furiously for a week, then let everything slide. He is decidedly changeable. If he can get a shop in the High Street he believes he can do wonders. The shop is found and stocked. The window is dressed most tastefully and alluringly. All goes well for a month, then a new desire for change manifests itself. He thinks he ought to be in London, and motors rather than bacon and eggs is the line he ought to follow. He loses interest, and with it goes all his energy. For, remember, success is first of all a mental thing.

You can't chop and change, and thus squander energy without spoiling your chances of achievement. A wayward mind spells failure because it weakens energy. Energy is for one thing, or for one group. There is a certain intelligent narrowness about it. We do not affirm that a man may never change his policy or his methods. Far from it. But if he means to do anything worth while he can't afford to change often. He must stick to one thing, and its associations. Thus, he may use a vast quantity of paper bags which he buys as he needs them. Should he decide to make his own, this is not a change, it is an extension. As such it will probably reduce his costs and is a good instance of the enterprising spirit. Energy is the engine which puts enterprising ideas into operation. Hard work is now the one secret generally offered by

successful men as an explanation of their success They are not far from the truth And hard work is applied energy.

## VI. Calculation: The Sixth Quality

Mathematics, in the sense of commercial arithmetic and the relation of factors, is the sixth quality A T Stewart, a great merchant, once said, "Your profits come from the leaks you stop" If this were the only source of profit we should soon be in a bad way. Profit must be decided even before the water has a chance to sipe through a hole A skilled figure department is necessary in every office, far more necessary than it used to be in our fathers' days We have a refinement of competition to which they were strangers Prices are cut to decimal points A contract depends on the Accounting House, not the Counting House of old

For this reason the new business man must himself, or by others, be able to "figure" things out to a nicety before he begins We admit, too, that he must be alert when he gets going, and that is where A T Stewart was correct "Stop the leaks" We call to mind the case of a man, thirty years ago, who had six branches of his business distributed about the country He was enterprising and energetic but he was not good at figures The old auditor died, and a new one came with all sorts of notions about cost accounting He made himself a nuisance to the proprietor by asking many questions, and taking up time which it was considered would have been better employed in supervising the filling of

orders At the end of a week the new auditor produced his statement

'Are you aware, Mr Williams, that four of your branches are being run at a loss?' he asked

"No," replied Mr Williams "and what is more, I don't believe it"

"But here are the figures they do not lie," was the rejoinder

"Don't they? I proved to the Bank Manager to day that my pass book was wrong" grinned Williams "and perhaps your figures are too"

"Well, test them," said the auditor

They tested them together At the finish Williams was in a sober mood *For five years four branches had been losing money and he had never suspected it* Yet he was regarded as a successful business man who had made money by dint of hard work, long hours and an enterprising mind That a new branch should lose money for a year might be expected but for four! Mr Williams installed a cost clerk at once a rather new effort in those days and he got some new branch managers Two branches were ultimately closed as hopeless the other two began to pay with close attention given to them Now any business to day needs a keen arithmetician not merely to watch for leaks and stop them but to test every move which an enterprising mind may conceive Of course no one can say that because the figures in a projected scheme show a good profit therefore there *will* be a good profit Something may have been overlooked in the calculations This however may do no more



than reduce the *amount* of profit until the overlooked factor can be taken into the account

## Factors in Business

Business failures are mostly due to incompetency. It would be interesting to know how much of this incompetency is attributable to inefficient arithmetic, and the inability to estimate the effect of one factor as against the other.

This question of estimating factors needs a little explanation. Let us take, as an illustration the manner in which a financial adviser will answer a client's question about the probable rise or fall of a prominent security. A real expert may consider a dozen factors but for the sake of this example we need take only one or two. There is the weather for instance then the harvest home politics the Foreign Exchange and political doings abroad. All these exert an influence on the market price but how? In what way? That is the financial adviser's business to say. He can tell us in a general way how these factors operate but the real point lies in ability to make a close estimate of any particular instance. This is something he can rarely teach. It must be learned from experience of particular cases.

Now in every business there are factors of some kind and the calculation of their effect on trade is a fine art. Scholars have said that there is nothing intellectual in business. We demur. In some businesses there is almost as much mathematics as there is in the calculus. We do not say that business men cover sheets of paper with figures and symbols

## RÉGIME

### **Get The Right Money Attitude**

(1) The first step to take is that of readjusting your attitude towards wealth. When we say, "Do you seek it first?" we mean that in following your calling you are to make the value of your service the primary aim. It does not matter what the work may be, the principle applies absolutely. Let us take a few instances. A few months ago there was a confession in a popular journal by the proprietor of a certain business. It shall be nameless. He said the firm he used to be connected with proposed to save its expenses, and to sustain its profits during a poor season, by decreasing the quality of the goods—a plain instance of putting money first. He resigned, and began business on his own account. Prosperity followed. The other firm is steadily going downhill. This, in brief, is the summary of a long story. It needs no wordy moral. If you set out to fool the public you may succeed for a short time, but not for all the time. The public goes where its interests are best served.

### **Higher Salaries for Higher Abilities**

The same truth holds good for employees. Thousands of men and women hunger after "more salary." Quite natural, too. Expenses are heavy. No sooner do they get money than other people put

on the power to estimate correctly the interworking of a certain number of factors. For instance, the extension of your business to a distant city, involving problems of several kinds—building, finance, local influence, the right assistants, and so on—is a matter calling for judgment. If your judgment is good, the outcome is good, and *vice versa*.

How do we train for this power of judgment? Just as we train for anything else, by observation, reflection, conference with others and the study of cases. But the truest education comes from our own individual experience. The lesson learned from a false and costly mistake is burnt into us, and we are on our guard against a repetition.

## VII. Physical Endurance

Health is the seventh factor. It is hardly necessary to say much about it here because much has been said already. Our experience shows that it is advisable to remind men of this need of health power, otherwise they force the pace and in various ways expend in three months the energy which nature allows for six. This means three months "off colour," with consequent losses.



## RÉGIME

**Get The Right Money Attitude**

(1) The first step to take is that of readjusting your attitude towards wealth. When we say, "Do you seek it first?" we mean that in following your calling you are to make the value of your service the primary aim. It does not matter what the work may be; the principle applies absolutely. Let us take a few instances. A few months ago there was a confession in a popular journal by the proprietor of a certain business. It shall be nameless. He said the firm he used to be connected with proposed to save its expenses, and to sustain its profits during a poor season, by decreasing the quality of the goods—a plain instance of putting money first. He resigned, and began business on his own account. Prosperity followed. The other firm is steadily going downhill. This, in brief, is the summary of a long story. It needs no wordy moral. If you set out to fool the public you may succeed for a short time, but not for all the time. The public goes where its interests are best served.

in a clam for some of it. The hardest thing in the world, to any but the most determined, is to save a few pounds. Hence the desire to receive more in the pay envelope. But the right way to act is to be more concerned with the acquiring of a higher service-value. If your job is worth £7 a week and no more, you are hardly likely to get more for it, are you? Why not prepare yourself for higher service and in that way receive a higher salary? As previously intimated, the men who are worth £2 000 a year are scarce. Why? For two reasons. First, they can generally earn £4 000 a year in business for themselves if they can get half that amount working for others, next, the high salary calls for high qualifications, and to get them requires self denial, energy, enterprise and time. Many men are not willing to lay themselves out for such hard work as this programme demands. It means little leisure for a period of years and the renunciation of pleasures that have a strong pull in them, at any rate that is the impression although it is exaggerated. An old merchant said "There are no gains without pains." True, and if you begrudge the labour involved in preparing yourself for the higher vocation you cannot blame others for your stationary position.

### **Have You Business Instinct?**

(2) Decide your position in regard to the business instinct. If you thirst to be 'on your own' act accordingly but be sure about it first. If you resolve to be a capable lieutenant to another man or officer in an organization get the spirit of the

preceding paragraphs and make yourself the best man in your line.

### **Study Human Minds and Hearts**

(3) Lose no opportunity of increasing your knowledge of human nature on the basis of this book. That basis is broad enough to include everything human. Write down your views and revise them from time to time. All valuable information as to motives and actions should be carefully committed to paper and studied at intervals. There is such a thing as a business scholar in the true sense: not a man who knows technique so much as a man who can manipulate human nature in the right way. Your success lies in that direction.

### **Be a Person—and be Honest**

(4) To urge honesty and straight dealing may appear superfluous, and in one sense it is. But not in Carnegie's sense of doing more than you promise, and of making customers and clients your *friends*. By that we do not mean personal friendship, but the friendship which is given to you because of conspicuous fair dealing. Some honesty is hidden under a bushel. The customer is unaware that he is getting more than he gets elsewhere. He ought to know it, not by your shouting but by your discreet salesmanship.

### **Seek the Better Way—Always**

(5) Enterprise is a most easily cultivated quality if you will persistently ask yourself the questions:

in a claim for some of it. The hardest thing in the world, to any but the most determined, is to save a few pounds. Hence the desire to receive more in the pay envelopé. But the right way to act is to be more concerned with the acquiring of a higher service-value. If your job is worth £7 a week and no more, you are hardly likely to get more for it, are you? Why not prepare yourself for higher service and in that way receive a higher salary? As previously intimated, the men who are worth £2,000 a year are scarce. Why? For two reasons: First, they can generally earn £4,000 a year in business for themselves if they can get half that amount working for others; next, the high salary calls for high qualifications, and to get them requires self-denial, energy, enterprise and time. Many men are not willing to lay themselves out for such hard work as this programme demands. It means little leisure for a period of years, and the renunciation of pleasures that have a strong pull in them; at any rate that is the impression, although it is exaggerated. An old merchant said: "There are no gains without pains." True, and if you begrudge the labour involved in preparing yourself for the higher vocation, you cannot blame others for your stationary position.

### **Have You Business Instinct?**

(2) Decide your position in regard to the business instinct. If you thirst to be "on your own," act accordingly; but be sure about it first. If you resolve to be a capable lieutenant to another man, or officer in an organization, get the spirit of the

since dead, had greater difficulties and longer delays, even though they had higher rewards. Postponed results have a tendency to produce melancholy. Any morbid condition should be fought down. It soon reduces energy to nil.

### Have Your Figures Right

(7) The element of calculation is one which repays cultivation. We do not mean rapid calculation only, although that is an advantage, but the exact computation of all kinds of costs and the estimating of the effects of single factors, and of factors in combination. When it is remembered how much figures have to do with every kind of business, it is only to be expected that some emphasis should be placed on the subject in this connection. Ability to read a balance sheet intelligently is not so plentiful as one might suppose. True, nobody expects a store proprietor to be a professional Accountant, but there is certainly room for improvement all round in the mathematics of business.





"Is there a newer and better way of doing what I have to do?" and, "How can I expand and increase my interests?" These two questions can be applied to every kind of calling, hence to yours, whatever it may be. Think hard for a time, then stop. Turn to something else. Then repeat the questions, and stop again. Suddenly, perhaps a day or a week after, as you read the newspaper, or take part in a conversation, an idea comes to you. You say, "Why not write so and so?" or "If *this* has succeeded, my scheme will" or "The very place to open out Eureka!" and so on.

What has happened is that deep down in the subconscious you have placed a strong desire. It is in wireless communication with the conscious and when you read or hear of something that is in line with that desire, the conscious and subconscious immediately communicate. You get the instant flash of an inspiration.

## Work Hard

(6) Energy is a matter largely dependent on the vitality of your aim. If that aim is clear and strong arousing in you all the enthusiasm of which you are capable there will be no shortage of energy so long as your health is normal. You will be a stiffer nut of the unintelligent variety who cannot value a change of topic, or the help coming from a week end in the country, but a man whom nothing but the highest possible reasons can divert from his purpose. The reading of biography is always inspiring, because it tells you that you are not alone. Others, long

since dead, had greater difficulties and longer delays, even though they had higher rewards. Postponed results have a tendency to produce melancholy. Any morbid condition should be fought down 'It soon reduces energy to nil.

### **Have Your Figures Right**

(7) The element of calculation is one which repays cultivation. We do not mean rapid calculation only, although that is an advantage, but the exact computation of all kinds of costs and the estimating of the effects of single factors, and of factors in combination. When it is remembered how much figures have to do with every kind of business, it is only to be expected that some emphasis should be placed on the subject in this connection. Ability to read a balance sheet intelligently is not so plentiful as one might suppose. True, nobody expects a store proprietor to be a professional Accountant, but there is certainly room for improvement all round in the mathematics of business.



Printed by +  
**GREYCAINE LIMITED**  
Watford and London